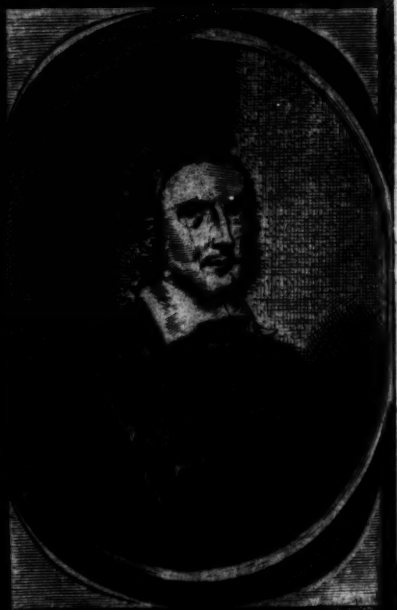


Non magna loquimur sed vivimus. .
Nihil opinione Gratia. omnia
Consentire faciam



Non magna loquimur sed vivimus. .
Nihil opinione Gratia. omnia
Consentire faciam

Edward Carleton

A DISCOURSE OF
The Nature, Offices and Measures
OF
FRIENDSHIP.
WITH
Rules of conducting it.
In a Letter to M. K. P.

To which are added,
**Two Letters to Persons changed
in RELIGION.**

ALSO
**Three Letters to a Gentleman that
was tempted to the Communion of
the ROMISH CHURCH.**

Written by *Jer. Taylor*, D.D.

LONDON,
Printed for R. Royston, 1671.

Sure is the Knot, w^{ch} pure Religion ty's
the Love that thus is Grounded never dy's.
E. C.

PRINTED SHIP.

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A
DISCOURSE
OF THE
Nature and Offices
OF
FRIENDSHIP.

*In a Letter to the most Ingenious and
Excellent Mrs. Katherine Phillips.*

MADAM,

THE wise *Benſtrach* advised
that we should not consult
with a woman concerning
her of whom she is jealous, neither
A with

with a coward in matters of war, nor with a merchant concerning exchange; and some other instances he gives of interested persons, to whom he would not have us hearken in any matter of Counsel. For where ever the interest is *secular* or *vicious*, there the bias is not on the side of *truth* or *reason*, because *these* are seldom serv'd by profit and low regards. But to consult with a friend in the matters of friendship is like consulting with a spiritual person in Religion; they who understand the secrets of Religion, or the interior beauties of friendship are the fittest to give answers in all inquiries concerning the respective subjects; because *reason* and *experience* are on the side of *interest*; and that which in friendship is most *pleasing* and most *useful*, is also most *reasonable* and most *true*; and a friends fairest interest is the best

Offices of Friendship. 3

best measure of the conducting friendships : and therefore you who are so eminent in friendships could also have given the best answer to your own inquiries, and you could have trusted your own reason, because it is not only greatly instructed by the direct notices of things, but also by great experience in the matter of which you now inquire.

But because I will not use any thing that shall look like an excuse, I will rather give you such an account which you can easily reprove, then by declining your commands, seem more safe in my prudence, then open and communicative in my friendship to you.

You first inquire how far a Dear and a perfect friendship is authoriz'd by the principles of Christianity?

A 2

To

To this I answer ; That the word [*Friendship*] in the sense we commonly mean by it, is not so much as named in the New-Testament ; and our Religion takes no notice of it. You think it strange ; but read on before you spend so much as the beginning of a passion or a wonder upon it. There is mention of [*Friendship with the world,*] and it is said to be *enmity with God* ; but the word is nowhere else named, or to any other purpose in all the New Testament. It speaks of Friends often ; but by *friends* are meant our acquaintance, or our Kindred, the relatives of our family or our fortune, or our sect ; something of society, or something of kindness there is in it ; a tenderness of appellation and civility, a relation made by gifts, or by duty, by services and subjection ;

Offices of Friendship. 5

tion ; and I think, I have reason to be confident, that the word *friend* (speaking of humane intercourse) is no other-ways used in the Gospels or Epistles, or Acts of the Apostles : and the reason of it is, the word *friend* is of a large signification ; and means all relations and societies, and whatsoever is not *enemy* ; but by *friendships*, I suppose you mean, *the greatest love, and the greatest usefulness, and the most open communication, and the noblest sufferings, and the most exemplary faithfulness, and the severest truth, and the heartiest counsel, and the greatest union of minds,* of which brave men and women are capable. But then I must tell you that Christianity hath new christened it, and calls this *Charity*. The Christian knows no enemy he hath ; that is, though persons may be injurious to him, and unworthy

in themselves, yet he knows none whom he is not first bound to forgive, which is indeed to make them on his part to be no enemies, that is, to make that the word *enemy* shall not be perfectly contrary to *friend*, it shall not be a relative term and signifie something on each hand, a *relative* and a *correlative*; and then he knows none whom he is not bound to love and pray for, to treat kindly and justly, liberally and obligingly. Christian Charity is Friendship to all the world; and when Friendships were the noblest things in the world, Charity was little, like the Sun drawn in at a chink, or his beams drawn into the centre of a Burning-Glass; but Christian charity is Friendship, expanded like the face of the Sun when it mounts above the Eastern hills: and I was strangely pleas'd when I saw something of this in

CICE-

CICERO; for I have been so
push'd at by herds and flocks of
people that follow any body that
whistles to them, or drives them
to pasture, that I am grown afraid
of any Truth that seems chargeable
with singularity: but therefore I
say, glad I was when I saw *Laelius*
in *Cicero* discourse thus: *Amicitia*
ex infinitate generis humani quam
conciliavit ipsa natura, contracta res
est, & adducta in angustum; ut om-
nis charitas, aut inter duos, aut in-
ter paucos jungeretur. Nature hath
made friendships, and societies, re-
lations and endearments; and by
something or other we relate to all
the world; there is enough in eve-
ry man that is willing, to make
him become our friend; but when
men contract friendships, they in-
close the Commons; and what
Nature intended should be every
mans, we make proper to two or

three. Friendship is like rivers and the strand of seas, and the air, common to all the world ; but Tyrants, and evil customs, wars, and want of love have made them proper and peculiar. But when Christianity came to renew our nature, and to restore our laws, and to increase her priviledges, and to make her aptness to become religion, then it was declared that our friendships were to be as universal as our conversation ; that is, *actual* to all with whom we converse, and *potentially extended* unto those with whom we did not. For he who was to treat his enemies with forgiveness and prayers, and love and beneficence was indeed to have no enemies, and to have all friends.

So that to your question, how far a Dear and perfect friendship is authoriz'd by the principles of
Chri-

Offices of Friendship.

9

Christianity? The answer is ready and easie. It is warranted to extend to all Mankind; and the more we love, the better we are, and the greater our friendships are, the dearer we are to God; let them be as Dear, and let them be as perfect, and let them be as many as you can; there is no danger in it; only where the restraint begins, there begins our imperfection; it is not ill that you entertain brave friendships and worthy societies: it were well if you could *love*, and if you could *benefit* all Mankind; for I conceive that is the summe of all friendship.

I confess this is not to be expected of us in this world; but as all our graces here are but imperfect, that is, at the best they are but tendencies to glory, so our friendships are imperfect too, and but be-

ginnings of a celestial friendship, by which we shall love every one as much as they can be loved. But then so we must here *in our proportion*; and indeed that is it that can make the difference; we must be friends to all: That is, apt to do good, loving them really, and doing to them all the benefits which we can, and which they are capable of. The Friendship is equal to all the World, and of it self hath no difference; but is differenced only by accidents, and by the capacity or incapacity of them that receive it. *Nature and Religion* are the *bands* of friendships; *excellency and usefulness* are its great *indearments*: *society and neighbourhood*, that is, the possibilities and the circumstances of converse are the *determinations and actualities* of it. Now when men either are *unnatural*, or *irreligious*, they *will not* be friends;

friends ; when they are neither excellent nor useful, *they are not worthy* to be friends ; when they are strangers or unknown, they *cannot be friends* actually and practically ; but yet, as any man hath any thing of the good, contrary to those evils, so he can have and must have his share of friendship. For thus the Sun is the eye of the world ; and he is indifferent to the Negro, or the cold Russian, to them that dwell under the line, and them that stand near the Tropicks, the scalded Indian, or the poor boy that shakes at the foot of the Rhiphean hills ; but the fluxures of the heaven and the earth, the convenience of abode, and the approaches to the North or South respectively change the emanations of his beams ; not that they do not pass always from him, but that they are not equally received below, but by periods.

periods and changes, by little inlets and reflections, they receive what they can; and some have only a dark day and a long night from him, snows and white cattel, a miserable life, and a perpetual harvest of Catarrhes and Consumptions; apoplexies and dead palsies, but some have splendid fires, and aromatick spices, rich wines, and well digested fruits, great wit and great courage; because they dwell in his eye, and look in his face, and are the Courtiers of the Sun, and wait upon him in his Chambers of the East; just so is it in friendships: some are worthy, and some are necessary; some dwell hard by and are fitted for converse; Nature joyns some to us, and Religion combines us with others; society and accidents, parity of fortune, and equal dispositions do actuate our friendships: which of themselves

selves and in their prime disposition are prepared for all Mankind according as any one can receive them. We see this best exemplified by two instances and expressions of friendships and charity: *viz.* *Alms* and *Prayers*; Every one that needs relief is equally the object of our charity; but though to all mankind in equal needs we ought to be alike in charity; yet we signify this severally and by limits, and distinct measures: the poor man that is near me, he whom I meet, he whom I love, he whom I fancy, he who did me benefit, he who relates to my family, he rather than another, because my expressions being finite and narrow, and cannot extend to all in equal significations, must be appropriate to those whose circumstances best fit me: and yet even to all I give my alms: to all the world that needs them:

them ; I pray for all mankind, I am grieved at every sad story I hear ; I am troubled when I hear of a pretty Bride murdered in her bride-chamber by an ambitious and enrag'd Rival ; I shed a tear when I am told that a brave King was misunderstood, then slandered, then imprisoned, and then put to death by evil men : and I can never read the story of the Parisian Massacre, or the Sicilian Vespers, but my blood curdles, and I am disorder'd by two or three affections. A good man is a friend to all the world ; and he is not truly charitable that does not wish well, and do good to all mankind in what he can ; but though we must pray for all men, yet we say special Letanies for brave Kings and holy Prelates, and the wise Guides of souls ; for our Brethren and Relations, our Wives and Children.

The

The effect of this consideration is, that the Universal friendship of which I speak, must be limited, because we are so: In those things where we stand next to immensity and infinity, as in good wishes and prayers, and a readiness to benefit all mankind, in these our friendships must not be limited; but in other things which pass under our hand and eye, our voices and our material exchanges; our hands can reach no further but to our arms end, and our voices can but sound till the next air be quiet, and therefore they can have intercourse but within the sphere of their own activity; our needs and our conversations are served by a few, and they cannot reach to all; where they can, they must; but where it is impossible, it cannot be necessary. It must therefore follow, that our friendships to
man-

mankind may admit variety as does our conversation; and as by nature we are made *sociable* to all, so we are *friendly*; but as all cannot actually be of our society, so neither can all be admitted to a special, actual friendship; Of *some* *intercourses* all men are capable, but *not of all*; Men can pray for one another, and abstain from doing injuries to all the world, and be desirous to do all mankind good, and love all men; Now this friendship we must pay to all because we can, but if we can do no more to all, we must shew our readiness to do more good to all by actually doing more good to all them to whom we can.

To some we can, and therefore there are nearer friendships to some than to others, according as there are natural or civil nearnesses, relations and societies; and as I cannot
express

express my friendships to all unequal measures and significations, that is, as I cannot do benefits to all alike : so neither am I tied to love all alike : for although there is much reason to love every man ; yet there are more reasons to love some then others, and if I must love because there is reason I should ; then I must *love more*, where there is *more reason* ; and where there's a special affection and a great readiness to do good and to delight in certain persons towards each other, there is that special charity and indearment which Philosophy calls *friendship* ; but our Religion calls *love* or *charity*. Now if the inquiry be concerning this special friendship. 1. *How it can be appropriate*, that is, who to be chosen to it ; 2. *how far it may extend* ; that is, with what expressions signified ; 3. *how conducted* ? The answers will depend upon such
confi-

considerations which will be neither useless nor unpleasant.

1. There may be a special friendship contracted for any special excellency whatsoever; because *friendships are nothing but love and society mixt together*; that is, *a conversing with them whom we love*; now for whatsoever we can love any one, for that we can be his friend; and since every excellency is a degree of amability, every such worthiness is a just and proper motive of friendship, or loving conversation. But yet in these things there is an order and proportion. Therefore

2. A Good man is the best friend and therefore soonest to be chosen longer to be retain'd; and indeed never to be parted with, unless he cease to be that for which he was chosen.

Τῶν δ' ἄλλων ἀρετῇ ποιεῦ φίλον ὅς τις
 ἀρετῆς,
 Μήποτε τὸν κακὸν ἄνδρα φίλον ποιεῖσ-
 σαι ἰταῖρον.

Where vertue dwells there friend-
ships make,
 But evil neighbourhoods for-
 sake.

But although vertue alone is the
 worthiest cause of amability, and
 can weigh down any one conside-
 ration; and therefore to a man that
 is vertuous every man ought to be
 a friend; yet I do not mean the se-
 vere, and philosophical excellencies
 of some morose persons who are in-
 deed wise unto themselves, and ex-
 emplar to others: by vertue here I
 do not mean justice and temperance,
charity and devotion; for these I am
 to love the man, but friendship is
 some-

something more then that : *Friendship is the nearest love and the nearest society* of which the persons are capable : Now justice is a good entercourse for Merchants, as all men are that buy and sell ; and temperance makes a Man good company, and helps to make a wise man ; but a perfect friendship requires something else, these must be in him that is chosen to be my friend ; but for these I do not make him my *privado* ; that is, my special and peculiar friend : but if he be a good man, then he is properly fitted to be my correlative in the noblest combination.

And for this we have the best warrant in the world : For a just man scarcely will a man die ; the Syriac interpreter reads it, *וְנִפְּ אִם יָמָו* for an unjust man scarcely will a man die ; that is, a wicked man is at no hand

hand fit to receive the expression of the greatest friendship ; but all the Greek copies that ever I saw, or read of, read it as we do ; *for a righteous man or a just man*, that is, justice and righteousness is not the nearest indearment of friendship ; but for a *good man* some will even dare to die : that is, for a man that is sweetly disposed, ready to do acts of goodness and to oblige others, to do things useful and profitable, for a loving man, a beneficent, bountiful man, one who delights in doing good to his friend, such a man may have the highest friendship ; he may have a friend that will die for him. And this is the meaning of *Lælius* : Vertue may be despised, so may Learning and Nobility ; *at una est amicitia in rebus humanis de cujus utilitate omnes consentiunt* : only friendship is that thing, which because all know to be

be useful and profitable, no man can despise; that is χρηστότης, or αγαθότης, goodness or beneficence makes friendships. For if he be a good man he will love where he is beloved, and that's the first tie of friendship.

Ἀλλήλους ἐφίλησαν ἰσὼ ζυγῶ.

That was the commendation of the bravest friendship in *Theocritus*,

They lov'd each other with a love

That did in all things equal prove.

— Ἡ ῥα τότε ἦσαν
χρυσεῖοι πάλαι ἄνδρες ὅκ' ἀντιφίλησ'
ὁ φιληθεῖς

The world was under Saturn's
reign

When

When he that lov'd was lov'd
again.

For it is impossible this peeriness of
friendship can be where there is
not mutual love; but this is secur-
ed if I choose a good man; for he
that is apt enough to begin alone,
will never be behind in the relati-
on and correspondency; and there-
fore I like the Gentiles Letany
well,

Ζεὺς μοι φίλον δὸν τισὶν ὁ με
φιλέουσι.

Ὁλβιοὶ οἱ φιλέοντες, ἐπὶ ἴσῳ αὐτῶν
ραῶνται.

Let God give friends to me for my
reward,

Who shall my love with equal love
regard;

Happy are they, who when they
give their heart.

Find

* Find such as in exchange their own impart.

But there is more in it then this felicity amounts to. For *χρησιος ἀνὴρ* the good man is a profitable, useful person, and that's the band of an effective friendship. For I do not think that friendships are Metaphysical nothings, created for contemplation, or that men or women should stare upon each others faces, and make dialogues of news and prettineffes, and look babies in one anothers eyes. * Friendship is the allay of our sorrows, the ease of our passions, the discharge of our oppressions, the sanctuary to our calamities, the counsellor of our doubts, the clarity of our minds, the emission of our thoughts, the exercise and improvement of what we meditate: And although I love my friend because he is worthy, yet

yet he is not worthy if he can do no good, I do not speak of accidental hindrances and misfortunes by which the bravest man may become unable to help his Child; but of the natural and artificial capacities of the man. He only is fit to be chosen for a friend, who can do those offices for which friendship is excellent. For (mistake not) no man can be loved for himself; our perfections in this world cannot reach so high; it is well if we would love God at that rate, and I very much fear, that if God did us no good, we might admire his Beauties, but we should have but a small proportion of love towards him; and therefore it is, that God to endear the obedience, that is, the love of his servants, signifies what benefits he gives us, what great good things he does for us. I am the Lord God that brought thee out

of the land of Egypt: and does Job serve God for nought? and he that comes to God, must believe that he is, and that he is a rewarder: all his other greatneses are objects of fear and wonder, it is his goodness that makes him lovely: and so it is in friendships. He only is fit to be chosen for a friend who can give counsel, or defend my cause, or guide me right, or relieve my need, or can and will, when I need it, do me good: only this I add: into the heaps of doing good, I will reckon [*loving me*] for it is a pleasure to be beloved; but when his love signifies nothing but kissing my cheek, or talking kindly, and can go no further, it is a prostitution of the bravery of friendship to spend it upon impertinent people who are (it may be) loads to their families; but can never ease my loads: but my friend is a worthy person

person when he can become to me instead of God, a guide or a support, an eye, or a hand; a staffe, or a rule: There must be in friendship something to distinguish it from a Companion, and a Country man, from a School-fellow or a Gossip, from a Sweet-heart or a Fellow-traveller: Friendship may look in at any one of these doors, but it stays not any where till it come to be the best thing in the world: and when we consider that one man is not better then another, neither towards God nor towards Man, but by doing better and braver things, we shall also see, that that which is most beneficent is also most excellent; and therefore those friendships must needs be most perfect, where the friends can be most useful. For men cannot be useful but by worthinesses in the several instances: a fool cannot be relyed upon for counsel;

nor a vitious person for the advantages of vertue, nor a begger for relief, nor a stranger for conduct, nor a tatler to keep a secret, nor a pittiless person trusted with my complaint, nor a covetous man with my childes fortune, nor a false person without a witness, nor a suspicious person with a private design; nor him that I fear with the treasures of my love: But he that is wise and vertuous, rich and at hand, close and merciful, free of his money and tenacious of a secret, open and ingenuous, true and honest, is of himself an excellent man; and therefore fit to be loved; and he can do good to me in all capacities where I can need him, and therefore is fit to be a friend. I confess we are forced in our friendships to abate some of these ingredients; but full measures of friendship, would have full measures

asures of worthiness ; and according as any defect is in the foundation ; in the relation also there may be imperfection : and indeed I shall not blame the friendship so it be worthy, though it be not perfect ; not only because friendship is charity, which cannot be perfect here, but because there is not in the world a perfect cause of perfect friendship.

If you can suspect that this discourse can suppose friendship to be mercenary, and to be defective in the greatest worthiness of it, which is to love our friend for our friends sake, I shall easily be able to defend my self ; because I speak of the election and reasons of choosing friends : after he is chosen do as nobly as you talk, and love as purely as you dream, and let your conversation be as metaphysical as your discourse, and proceed in this
B 3 method,

method, till you be confuted by experience; yet till then, the case is otherwise when we speak of choosing one to be my friend: He is not my friend till I have chosen him, or loved him; and if any man enquires whom he shall choose or whom he should love, I suppose it ought not to be answered, that we should love him who hath least amability; that we should choose him who hath least reason to be chosen: But if it be answered, he is to be chosen to be my friend who is most worthy in himself, not he that can do most good to me; I say, here is a distinction but no difference; for he is most worthy in himself who can do most good; and if he can love me too, that is, if he will do me all the good he can, that I need, then he is my friend and he deserves it. And it is impossible from a friend to separate a
will

will to do me good: and therefore I do not choose well, if I choose one that hath not power; for if it may consist with the nobleness of friendship to desire that my friend be ready to do me benefit or support, it is not sense to say, it is ignoble to desire he should really do it when I need; and if it were not for pleasure or profit, we might as well be without a friend as have him.

Among all the pleasures and profits, the *sensual pleasure* and the *matter of money* are the lowest and the least; and therefore although they may sometimes be used in friendship, and so not wholly excluded from the consideration of him that is to choose, yet of all things they are to be the least regarded.

Ἐν τοῖς δὲ δαινοῖς, χρημάτων κρείττων
 φίλος

When fortune frowns upon a
 man,

A friend does more then money
 can.

For there are besides these, many profits and many pleasures; and because these only are sordid, all the other are noble and fair, and the expectations of them no disparagements to the best friendships. For can any wise or good man be angry if I say, I choose this man to be my friend, because he is able to give me counsel, to restrain my wanderings, to comfort me in my sorrows; he is pleasant to me in private, and useful in publick; he will make my joyes double, and divide my grief between himself and

and me. For what else should I choose; For being a fool, and useless; for a pretty face or a smooth chin; I confess it is possible to be a friend no one that is ignorant, and pitiable, handsome and good for nothing, that eats well, and drinks deep, but he cannot be a friend to me; and I love him with a fondness or a pity, but it cannot be a noble friendship.

ἐκ τῶν πότων καὶ τῆς καθ' ἡμέραν τρυφῆς
Ζητῶμεν ὃ πιστεύσωμεν τὰ τῷ βίῳ
Πάτερ; ὃ περιτλὸν οἷσι τ' ἐξευρηκέναι
Ἀγαθὸν ἕκαστος ἐν ἔχῃ φίλον σκῖν.

said Menander.

By wine and mirth and every dayes delight

We choose our friends, to whom we think we might

Our souls intrust; but fools are they that lend

B 5

Their

Their bosom to the shadow of
friend.

Εἰδωλα ἢ μιμήματα φιλίας. *Plutarch*
calls such friendships, the Idols and
Images of friendship. True and
brave friendships are between wor-
thy persons; and there is in Man-
kind no degree of worthiness, but
is also a degree of usefulness, and
by every thing by which a man is
excellent, I may be profited: and
because those are the bravest
friends which can best serve the
ends of friendships, either we must
suppose that friendships are not the
greatest comforts in the world, or
else we must say, he chooses his
friend best, that chooses such a one
by whom he can receive the great-
est comforts and assistances.

3. This being the measure of all
friendships; they all partake of
excellence

excellency, according as they are fitted to this measure: a friend may be counselled well enough though his friend be not the wisest man in the world, and he may be pleased in his society though he be not the best natured man in the world; but still it must be, that something excellent is, or is apprehended, or else it can be no worthy friendship; because the choice is imprudent and foolish. Choose for your friend him that is wise and good, and secret and just, ingenuous and honest; and in those things which have a latitude, use your own liberty; but in such things which consist in an indivisible point, make no abatements; That is, you must not choose him to be your friend that is not honest and secret, just and true to a tittle; but if he be wise at all, and useful in any degree, and as good as you can have him, you

+ you need not be ashamed to own your friendships; though sometimes you may be ashamed of some imperfections of your friend.

4. But if you yet enquire further, whether fancy may be an ingredient in your choice? I answer, that fancy may minister to this as to all other actions in which there is a liberty and variety; and we shall find that there may be peculiarities and little partialities, a *friendship*, *improperly so called*, entering upon accounts of an innocent passion and a pleas'd fancy; even our Blessed Saviour himself loved Saint *John* and *Lazarus* by a special love, which was signified by special treatments; and of the young man that spake well and wisely to Christ, it is affirmed, *Jesus loved him*: that is, he fancied the man, and his soul had a certain cognation and similitude of temper and inclination. For in all things

things where there is a latitude, every faculty will endeavour to be pleased, and sometimes the meanest persons in a house have a festival; even sympathies and natural inclinations to some persons, and a conformity of humors, and proportionable loves, and the beauty of the face, and a witty answer may first strike the flint and kindle a spark, which if it falls upon tender and compliant natures may grow into a flame; but this will never be maintained at the rate of friendship, unless it be fed by pure materials, by *worthinesses* which are the *food of friendship*: where these are not, men and women may be pleased with one anothers company, and lye under the same roof, and make themselves companions of equal prosperities, and humour their friend; but if you call this friendship, you give a sacred name to

to humour or fancy ; for there is a
7 Platonick friendship as well as a
Platonick love ; but they being but
the Images of more noble bodies are
but like tinsel dressings, which will
shew bravely by candle-light, and
do excellently in a mask, but are
not fit for conversation, and the
material intercourses of our life.
These are the prettinesses of pro-
sperity and good-natured wit ; but
when we speak of friendship, which
is the best thing in the world (for
it is love and beneficence ; it is cha-
rity that is fitted for society) we
cannot suppose a brave pile should
be built up with nothing ; and
they that build Castles in the air,
and look upon friendship, as upon
+ a fine Romance, a thing that plea-
ses the fancy, but is good for no-
thing else, will do well when they
are asleep, or when they are come
to *Elysium* ; and for ought I know
in

in the mean time may be as much in love with *Mandana* in the *Grand Cyrus*, as with the *Infanta of Spain*, or any of the most perfect beauties and real excellencies of the world: and by dreaming of perfect and abstracted friendships, make them so immaterial that they perish in the handling and become good for nothing.

But I know not whither I was going; I did only mean to say that because friendship is that by which the world is most blessed and receives most good, it ought to be chosen amongst the worthiest persons, that is, amongst those that can do greatest benefit to each other; and though in equal worthiness I may chuse by my eye, or ear, that is, into the consideration of the essential I may take in also the accidental and extrinsick worthinesses; yet

yet I ought to give every one their
just value ; when the internal beau-
ties are equal, these shall help to
weigh down the scale, and I will
love a worthy friend that can de-
light me as well as profit me, rather
than him who cannot delight me at
all, and profit me *no more* ; but yet
I will not weigh the gayest flowers,
or the wings of butterflies against
wheat ; but when I am to chuse
wheat, I may take that which
looks the brightest : I had rather
see Thyme and Roses, Marjoram
and July-flowers that are fair and
sweet and medicinal, than the pret-
tiest Tulips that are good for no-
thing : And my Sheep and Kine
are better servants than Race-hor-
ses and Greyhounds : And I shall
rather furnish my Study with *Plu-
tarch* and *Cicero*, with *Livy* and *Pol-
lybius*, than with *Cassandra* and
Ibrahim Bassa ; and if I do give an
hour

hour to these for divertisement or pleasure, yet I will dwell with them that can instruct me, and make me wise and eloquent, severe and useful to my self and others. I end this with the saying of *Laelius* in *Cicero*: *Amicitia non debet consequi utilitatem, sed amicitiam utilitas.* When I chuse my friend, I will not stay till I have received a kindness; but I will chuse such an one that can do me many if I need them: But I mean such kindnesses which make me wiser, and which make me better; that is, I will when I chuse my friend, chuse him that is the bravest, the worthiest and the most excellent person: and then your first Question is soon answered; to love such a person and to contract such friendships is just so authorized by the principles of Christianity, as it is warranted to love wisdom and vertue, goodness and

and beneficence, and all the impressions of God upon the spirits of brave men.

2. The next inquiry is *how far it may extend?* That is, by what expressions it may be signified? I find that *David* and *Jonathan* loved at a strange rate; they were both good men; though it happened that *Jonathan* was on the obliging side but here the expressions were; *Jonathan* watched for *David's* good, told him of his danger, and helped him to escape; took part with *David's* innocence against his Father's malice and injustice; and beyond all this, did it to his own prejudice and they two stood like two feet supporting one body; though *Jonathan* knew that *David* would prove like the foot of a Wrestler, and would supplant him, not by any unworthy or unfriendly action, but

it was from God ; and he gave him his hand to set him upon his own throne.

We find his parallels in the Gentile stories: young *Athenodorus* having divided the estate with his Brother *Xenon* ; divided it again when *Xenon* had spent his own share ; and *Lucullus* would not take the Consulship till his younger brother had first enjoyed it for a year ; but *Pollux* divided with *Castor* his immortality ; and you know who offer'd himself to death being pledg for his friend ; and his friend by performing his word rescued him as bravely : and when we find in Scripture that *for a good man some will even dare to die* ; and that *Aquila* and *Priscilla* laid their necks down for *S. Paul* ; and the *Galatians* would have given him their very eyes, that is, every thing that was

was most dear to them, and some others were near unto death for his sake; and that it is a precept of Christian charity, to lay down our lives for our brethren, that is, those who were combined in a cause of Religion, who were united with the same hopes, and imparted to each other ready assistances, and grew dear by common sufferings, we need enquire no further for the expressions of friendships: *Greater love than this hath no man, than that he lay down his life for his friends* and this we are oblig'd to do in some Cases for all Christians; and therefore we may do it for those who are to us in this present and imperfect state of things, that which all the good men and women in the world shall be in Heaven, that is in the state of perfect friendships. This is the biggest; but then it includes and can suppose all the rest

and if this may be done for all, and in some cases must for any one of the multitude, we need not scruple whether we may do it for those who are better than a multitude. But as for the thing it self, it is not easily and lightly to be done; and a man must not die for humour, nor expend so great a Jewel for a trifle: *μόλις ἀνεπνεύσαμεν εἰδότες ἐπ' ὕδενι λυσιτελεῖ παρὰνάλωμα γενησόμενοι*: *said Philo*; we will hardly die when it is for nothing, when no good, no worthy end is served, and become a Sacrifice to redeem a foot-boy. But we may not give our life to redeem another: unless 1. The party for whom we die be a worthy and an useful person; better for the publick, or better for Religion, and more useful to others than my self. Thus *Ribischius* the German died bravely when he became a Sacrifice for his Master,

Master, *Maurice Duke of Saxony*,
 Covering his Masters body with
 his own, that he might escape the
 fury of the Turkish Soldiers. *Succurram perituro, sed ut ipse non peream, nisi si futurus ero magni hominis, aut magnæ rei merces, said Seneca.* I will help a dying person if I can; but I will not die my self for him, unless by my death I save a brave man, or become the price of a great thing; that is, I will die for a Prince, for the republick, or to save an Army, as *David* expos'd himself to combat with the Philistines for the redemption of the host of *Israel*: and in this sense, that is true; *Præstat ut pereat unus, quam Unitas*, better that one perish than a multitude. 2. A man dies bravely when he gives his temporal life to save the soul of any single person in the Christian world. It is a worthy exchange, and the glorification

on of that love by which Christ gave his life for every soul. Thus he that reproves an erring Prince wisely and necessarily, he that affirms a fundamental truth, or stands up for the glory of the Divine attributes, though he die for it, becomes a worthy sacrifice. 3. These are duty, but it may be heroick and full of Christian bravery, to give my life to rescue a noble and a brave friend; though I my self be as worthy a man as he; because the preference of him is an act of humility in me; and of friendship towards him; *Humility* and *Charity* making a pious difference, where art and nature have made all equal.

Some have fancied other measures of treating our friends. One sort of men say that we are to expect that our friends should value us as we value our selves: which if
it

it were to be admitted, will require that we make no friendships with a proud man ; and so far indeed were well ; but then this proportion does exclude some humble men who are most to be valued, and the rather because they undervalue themselves.

Others say that a friend is to value his friend as much as his friend values him ; but neither is this well or safe, wise or sufficient ; for it makes friendship a mere bargain, and is something like the Country weddings in some places where have been ; where the bridegroom and the bride must meet in the hal way, and if they fail a step, they retire and break the match : It is not good to make a reckoning in friendship ; that's merchandise, or it may be gratitude, but not noble friendship ; in which each party
strive

strives to out-do the other in significations of an excellent love: And *amongst true friends there is no fear of losing any thing.*

But that which amongst the old Philosophers comes nearest to the right, is that we love our friends as we love our selves. If they had meant it as our Blessed Saviour did, of that general friendship by which we are to love all mankind, it had been perfect and well; or if they had meant it of the inward affection, or of outward justice; but because they meant it of the most excellent friendships, and of the outward significations of it, it cannot be sufficient: for a friend may and must sometimes do more for his friend than he would do for himself. Some men will perish before they will beg or petition for themselves to some certain persons; but they

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account

account it noble to do it for their friend; and they will want rather than their friend shall want; and they will be more earnest in praise or dispraise respectively for their friend than for themselves. And indeed I account *that* one of the greatest demonstrations of real friendship is, that a friend can really endeavour to have his friend advanced in honour, in reputation, in the opinion of wit or learning before himself.

Martial.

l. 8. cp.

18.

Aurum & opes, & rura fr-

quens donabit amicus:

Qui velit ingenio cedere ra-
rus erit.

Sed tibi tantus inest veteris respectus
amici,

Carior ut mea sit quam tua fama tibi

Lands, gold and trifles many give
or lend;

But

But he that stoops in fame is a rare friend ;

In friendships orb thou art the brightest star,

Before thy fame mine thou preferrest far.

But then be pleased to think that therefore I so highly value this signification of friendship, because I so highly value humility. Humility and Charity are the two greatest graces in the world ; and these are the greatest ingredients which constitute friendship and express it.

But there needs no other measures of friendship, but that it may be as great as you can express it ; beyond death it cannot go, to death it may, when the cause is reasonable and just, charitable and religious ; and yet if there be any thing greater than to suffer death

(and pain and shame to some are more insufferable) a true and noble friendship shrinks not at the greatest trials.

And yet there is a limit even to friendship. It must be as great as our friend fairly needs in all things where we are not tied up by a former duty, to God, to our selves, or some pre-obliging relative. When *Pellux* heard some body whisper a reproach against his Brother *Castor*, he killed the slanderer with his fist: that was a zeal which his friendship could not warrant. *Nul- la est excusatio si amici causâ peccaveris*, said *Cicero*. No friendship can excuse a sin: And this the braver *Romans* instanced in the matter of duty to their Country. It is not lawful to fight on our friends part against our Prince or Country; and therefore when *Cains Blossus* of *Cy-*

ma in the sedition of *Gracchus* appeared against his Country, when he was taken he answered, That he loved *Tiberius Gracchus* so dearly, that he thought fit to follow him whithersoever he led; and begg'd pardon upon that account. They who were his Judges were so noble, that though they knew it no fair excuse: yet for the honour of friendship they did not directly reject his motion: but put him to death, because he did not follow, but led on *Gracchus*, and brought his friend into the snare: For so they preserved the honours of friendship on either hand, by neither suffering it to be sullied by a foul excuse, nor yet rejected in any fair pretence. A man may not be perjured for his friend. I remember to have read in the History of the Low-countries, that *Grimston* and *Redhead*, when *Ber-*

genapzoom was besieged by the Duke of *Parma*, acted for the interest of the Queen of *Englands* forces a notable design; but being suspected and put for their acquittance to take the Sacrament of the Altar, they dissembled their persons, and their interest, their design and their religion, and did for the Queens service (as one wittily wrote to her) give not only their bodies but their souls, and so deserved a reward greater than she could pay them: I cannot say this is a thing greater than a friendship can require, for it is not great at all, but a great villany, which hath no name, and no order in worthy entercourses; and no obligation to a friend can reach as high as our duty to God: And he that does a base thing in zeal for his friend, burns the golden thred that ties their hearts together; it is a *conspiracy*, but

the but no longer *friendship*. And
nte when *Cato* lent his wife to *Hortensi-*
for us, and *Socrates* lent his to a
eing merry Greek, they could not
uite amongst wise persons obtain so much
the as the fame of being worthy friends,
per neither could those great Names
de legitimate an unworthy action un-
for der the most plausible title.

It is certain that amongst friends
de their estates are common; that is,
the by whatsoever I can rescue my
s friend from calamity, I am to serve
can him, or not to call him friend; there
all is a great latitude in this, and it is
no to be restrained by no prudence,
en but when there is on the other side
a great necessity neither vicious
ty nor avoidable: A man may chuse
se whether he will or no; and he does
ns not sin in not doing it, unless he
eir have bound himself to it: But cer-
y tainly *friendship is the greatest*
ut band.

band in the world, and if he have professed a great friendship, he hath a very great obligation to do that and more; and he can no way be disobliged but by the care of his Natural relations.

I said, [*Friendship is the greatest bond in the world*,] and I had reason for it, for it is all the bands that this world hath; and there is no society, and there is no relation that is worthy, but it is made so by the communications of friendship and by partaking some of its excellencies. For friendship is a transcendent, and signifies as much as *Unity* can mean, and every consent and every pleasure, and every benefit, and every society is the Mother or the Daughter of friendship. Some friendships are made by nature, some by contract, some by interest, and some by souls. And in proportion to these ways of Unit-
ting

ring, so the friendships are greater or less, vertuous or natural, profitable or holy, or all this together. Nature makes excellent friendships, of which we observe something in social parts; growing better in each others neighbourhood than where they stand singly. And in animals it is more notorious, whose friendships extend so far as to herd and dwell together, to play, and feed, to defend and fight for one another, and to cry in absence, and to rejoyce in one anothers presence. But these friendships have other names less noble, they are *sympathy*, or they are *instinct*. But if to this natural friendship there be reason superadded, something will come in upon the stock of reason which will ennoble it; but because no Rivers can rise higher than Mountains, reason shall draw out all the dispositions which are in Nature.

and establish them into friendships but they cannot surmount the communications of Nature ; Nature can make no friendships greater than her own excellencies. Nature is the way of contracting necessary friendships : that is, by nature such friendships are contracted without which we cannot live, and be educated, or be well, or be all. In this scene, that of Parents and Children is the greatest, which indeed is begun in nature, but actuated by society and mutual endearments. For Parents love the Children because they love themselves, Children being but like emissions of water, symbolical, and indeed the same with the fountain and they in their posterity see the images and instruments of a civil immortality ; but if Parents and Children do not live together, we see their friendships and their love

are much abated, and supported only by fame and duty, by customs and religion, which to nature are but artificial pillars, and make this friendship to be complicated, and to pass from its own kind to another. That of Children to their Parents is not properly friendship, but gratitude and interest, and religion, and whatever can supervene of the nature of friendship comes in upon another account; upon society and worthiness and choice.

This relation on either hand makes great Dearnesses : But it hath special and proper significations of it, and there is a special duty incumbent on each other respectively. This friendship and social relation is not equal, and there is too much authority on one side, and too much fear on the other to make equal friendships; and therefore

fore although this is one of the kinds of friendship, that is of a social and relative love and conversation, yet in the more proper use of the word; [Friendship] does do some things which Father and Son do not; I instance in the free and open communicating counsels, and the evenness and pleasantness of conversation; and consequently the significations of the paternal and filial love as they are divers in themselves and unequal, and therefore another kind of friendship than we mean in our inquiry; so they are such a duty which no other friendship can annul: because their mutual duty is bound upon them by religion long before any other friendships can be contracted; and therefore having first possession must abide for ever. The duty and love to Parents must not yield to religion, much less to any new friend-

friendships: and our Parents are to be preferred before the Corban; and are at no hand to be laid aside but when they engage against God: That is, in the rights which this relation and kind of friendship challenges as its propriety, it is supreme and cannot give place to any other friendships; till the Father gives his right away, and God or the Laws consent to it; as in the case of marriage, emancipation, and adoption to another family: in which cases though love and gratitude are still obliging, yet the societies and duties of relation are very much altered, which in the proper and best friendships can never be at all. But then this also is true: that the social relations of Parents and Children not having in them all the capacities of a proper friendship, cannot challenge all the significations of it: that is, it is no
prejudice

prejudice to the duty I owe there, to pay all the dearnesses which are due here, and to friends there are some things due which the other cannot challenge : I mean, *my secret*, and *my equal conversation*, and the pleasures and interests of these, and the consequents of all.

Next to this is the society and dearness of Brothers and Sisters: which usually is very great amongst worthy persons ; but if it be considered what it is in it self, it is but very little ; there is very often a likeness of natural temper, and there is a social life under the same roof, and they are commanded to love one another, and they are equals in many instances, and are endeared by conversation when it is merry and pleasant, innocent and simple, without art and without design. But Brothers pass not into noble

noble friendships upon the stock of that relation : they have fair dispositions and advantages, and are more easie and ready to serment into the greatest dearnesses, if all things else be answerable. Nature disposes them well towards it, but in this inquiry if we ask what duty is pass'd upon a Brother to a Brother even for being so? I answer, that religion and our parents and God and the laws appoint what measures they please ; but nature passes but very little, and friendship less ; and this we see apparently in those Brothers who live asunder, and contract new relations, and dwell in other societies : There is no love, no friendship without the intercourse of conversation: Friendships indeed may last longer then our abode together, but they were first contracted by it, and established by pleasure and benefit, and unless it

it be the best kind of friendship (which that of Brothers in that meer capacity is not) it dies when it wants the proper nutriment and support: and to this purpose is that which was spoken by Solomon: *[better is a neighbour that is* Prov. 27.10. *near, then a Brother that is far off:]* that is, although ordinarily, Brothers are first possessed of the entries and fancies of friendship, because they are of the first societies and conversations, yet when that ceases and the Brother goes away, so that he does no advantage, no benefit of intercourse; the neighbour that dwells by me, with whom if I converse at all, either he is my enemy and does, and receives evil; or if we converse in worthinesses and benefit and pleasant communication, he is better in the laws and measures of friendship than my distant Brother.
And

And it is observable that [*Brother*] is indeed a word of friendship and charity and of mutual endearment, and so is a title of the bravest society; yet in all the Scripture there are no precepts given of any duty and comport which Brothers, that is, the descendents of the same parents are to have one towards another in that capacity, and it is not because their nearness is such that they need none: For Parents and children are neerer, and yet need tables of duty to be described; and for Brothers, certainly they need it infinitely if there be any peculiar duty; *Cain* and *Abel* are the great probation of that, and you know who said,

Fratrum quoque gratia rara est :

It is not often you shall see
Two Brothers live in amity.

But

But the Scripture which often describes the duty of Parents and Children, never describes the duty of Brothers ; except where by *Brothers* are meant all that part of mankind who are tied to us by any vicinity and indearment of religion or country, of profession and family, of contract or society, of love and the noblest friendships ; the meaning is, that though fraternity alone be the endearment of some degrees of friendship, without choice and without excellency ; yet the relation it self is not friendship and does not naturally infer it, and that which is procured by it, is but limited and little ; and though it may pass into it, as other conversations may, yet the friendship is accidental to it ; and enters upon other accounts, as it does between strangers ; with this only difference

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that Brotherhood does oftentimes assist the valuation of those excellencies for which we entertain our friendships. Fraternity is the opportunity and preliminary disposition to friendship, and no more. For if my Brother be a fool or a vicious person, the love to which nature and our first conversation disposes me, does not end in friendship, but in pity and fair provisions, and assistances; which is a demonstration that Brotherhood is but the inclination and address to friendship; and though I will love a worthy Brother more than a worthy stranger; if the worthiness be equal, because the relation is something, and being put into the scales against an equal worthiness must needs turn the ballance, as every grain will do in an even weight; yet when the relation is all the worthiness that is pretended, it cannot stand

stand in competition with a friend for though a *friend-Brother* is better than a *friend-stranger*, where the friend is equal, but the Brother is not: yet a Brother is not better than a friend; but as *Solomons* expression is [there is a friend that is better than a Brother,] and to be born of the same parents is so accidental and extrinſick to a mans pleasure or worthineſs, or ſpiritual advantages, that though it be very pleaſing and uſeful that a Brother ſhould be a friend, yet it is no great addition to a friend that he alſo is a Brother: there is ſomething in it but not much. But in ſhort, the caſe is thus. The firſt beginning of friendſhip ſerve the neceſſities but choice and worthineſs are the excellencies of its endearment and its bravery; and between a Brother that is no friend, and a friend that is no Brother, there is the ſame difference

ference as between the disposition,
and the act or habit: a Brother if he
be worthy is the readiest and the
nearest to be a friend, but till he be
so, he is but the twi-light of the
day, and but the blossome to the
fairest fruit of Paradise. A Brother
does not always make a friend, but
a friend ever makes a Brother and
more: And although nature some-
times finds the tree, yet friendship
engraves the Image; the first rela-
tion places him in the garden, but
friendship sets it in the Temple, and
then only it is venerable and sacred:
and so is Brotherhood when it
hath the soul of friendship.

So that if it be asked which are
most to be valued, Brothers or
friends; the answer is very easie;
Brotherhood is or may be one of
the kinds of friendship, and from
hence only hath its value, and
therefore

therefore if it be compared with a greater friendship must give place. But then it is not to be asked which is to be preferred, a *Brother* or a *Friend*, but which is the better friend; *Memnon* or my *Brother*. For if my *Brother* sayes I ought to love him best, then he ought to

* *Ut prastem Py-
laden, aliquis mihi
prastet Orestem.*

*Hoc non fit ver-
bis, Morce, ut a-
meris, amia. Mar.
l. 6. ep. 11.*

love me best; * if he does, then there is a great friendship, and he possibly is to be preferred; if he can be that friend which he pretends to be, that is, if he be equally worthy; but if he sayes, I must love him only because he is my *Brother*, whether he loves me or no, he is ridiculous; and it will be a strange relation which hath no correspondent: but suppose it, and add also, that I am equally his *Brother* as he is mine, and then he also must

love

h I love me whether I love him or no;
ce and if he does not, he sayes, I must
nic love him though he be my Enemy;
or and so I must; but I must not love
tte my Enemy though he be my Bro-
ver ther more then I love my Friend;
t and at last if he does love me for
being his Brother, I confesse that this
love deserves love again; but then I
is consider, that he loves me upon an
an incompetent reason: for he that
loves me only because I am his Bro-
ther, loves me for that which is no
worthiness, and I must love him as
much as that comes to, and for as little
reason; unless this be added, that
he loves me first: but whether
choice and union of souls, and wor-
thiness of manners, and greatness of
understanding, and usefulness of
conversation, and the benefits of
Counsel, and all those endearments
which make our lives pleasant and
our persons Dear, are not better
and

and greater reasons of love and Dearness then to be born of the same flesh, I think amongst wise persons needs no great inquiry. For fraternity is but a Cognation of bodies, but friendship is an Union of souls which are confederated by more noble ligatures. My Brother if he be no more, shall have my hand to help him, but unless he be my friend too, he cannot challenge my heart: and if his being my friend be the greater nearness, then friendship is more then *Brother*, and I suppose no man doubts but that *David* lov'd his *Jonathan* far more then he lov'd his Brother *Eliab*.

One inquiry more there may be in this affair, and that is, whether a friend may be more then a Husband or Wife; To which I answer that it can never be reasonable, just, prudent or lawful: but the reason

reason is, because Marriage is the Queen of friendships, in which there is a communication of all that can be communicated by friendship: and it being made sacred by vows and love, by bodies and souls, by interest and custome, by religion & by laws, by common Counsels, & common fortunes; it is the principal in the kind of friendship, and the measure of all the rest: And there is no abatement to this consideration, but that there may be some allay in this as in other lesser friendships by the incapacity of the persons: if I have not chosen my friend wisely or fortunately, he cannot be the correlative in the best Union; but then the friend behaves as the soul does after death, just as it is in the state of separation, in which the soul strangely loves the body and longs to be reunited, but the body is an useless trunk and can
D do

do no ministeries to the soul which therefore prayes to have the body reformed and restored and made a brave and a fit companion so must these best friends, when one is useless or unapt to the braveries of the princely friendship, they must love ever, and pray ever, as long till the other be perfected and made fit; in this case there want only the body, but the soul is fit a relative and must be so for ever

A Husband and a Wife are the best friends, but they cannot always signifie all that to each other which their friendships would; and the Sun shines not upon a Valley which sends up a thick vapour to cover his face; and though his beams are eternal, yet the emission is intercepted by the intervening cloud. But however all friendships are but parts of this; a man may leave

I leave Father and Mother and cleave to his Wife, that is [*the dearest thing in Nature is not comparable to the dearest thing of friendship* :] and I think this is argument sufficient to prove friendship to be the greatest band in the world ; Add to this, that other friendships are parts of this, they are marriages too, less indeed than the other, because they cannot, must not be all that endearment which the other is ; yet that being the principal, is the measure of the rest, and are all to be honoured by like dignities, and measured by the same rules, and conducted by their portion of the same Laws : But as friendships are *Marriages* of the soul, and of fortunes and interests, and counsels ; so they are *brotherhoods* too ; and I often think of the excellencies of friendships in the words of David, who certainly was the best

friend in the world [*Ecce quam bonum & quam jucundum fratres habitare in unum :*] It is good and it is pleasant that Brethren should live like friends, that is, they who are in any wayes relative, and who are in any wayes social and confederate should also dwell in Unity and loving society, for that is the meaning of the word [Brother] in Scripture [It was my Brother *Jonathan*] said *David*; such Brothers contracting such friendships are the beauties of society, and the pleasure of life and the festivity of minds : and whatsoever can be spoken of love which is Gods eldest daughter, can be said of vertuous friendships and though *Carneades* made an eloquent oration at *Rome* against justice, and yet never saw a Panegyrick of malice, or ever read that any man was witty against friendship. Indeed it is probable that

some

some men, finding themselves by the peculiarities of friendship excluded from the participation of those beauties of society which enameled and adorn the wise and the virtuous, might suppose themselves to have reason to speak the evil words of envy and detraction; I wonder not for all those unhappy souls which shall find heaven gates shut against them, will think they have reason to murmur and blaspheme: The similitude is apt enough, for that is the region of friendship, and love is the light of that glorious Countrey, but so bright that it needs no Sun: Here we have fine and bright rayes of that Celestial flame, and though to all mankind the light of it is in some measure to be extended, like the treasures of light dwelling in the South, yet a little do illustrate and beautifie the North, yet some live

under the line, and the beams of friendship in that position are imminent and perpendicular.

I know but one thing more in which the Communications of friendship can be restrained; and that is, in Friends and Enemies. *Amicus amici, amicus meus non est.* My friends friend is not alwayes my friend; nor his enemy mine; for if my friend quarrel with a third person with whom he hath had no friendships, upon the account of interest; if that third person be my friend, the nobleness of our friendships despises such a quarrel; and what may be reasonable in him would be ignoble in me; sometime it may be otherwise, and friends may marry one anothers loves and hatreds, but it is by chance if it can be just, and therefore *because it is not alwayes right, it cannot be ever necessary.*

In all things else, let friendships be as high and expressive till they become an Union, or that friends like the Molionidæ be so the same same that the flames of their dead bodies make but one Pyramis ; no charity can be reprov'd, and such friendships which are more than shadows, are nothing else but the rayes of that glorious grace drawn into one centre, and made more active by the Union ; and the proper significations are well represented in the old Hieroglyphick, by which the ancients depicted friendship :
 “ In the beauties and strength of a
 “ young man, bare-headed, rudely
 “ clothed, to signifie its activity,
 “ and lastingness, readines of acti-
 “ on, and aptnesses to do service ;
 “ Upon the fringes of his garment
 “ was written *Mors & vita*, as sig-
 “ nifying that *in life and death* the
 D 4 “ friend-

“friendship was the same; on the

“forehead was written *Summer* and

“*Winter*, that is, prosperous and

✱ “adverse accidents and states of

“life; the left arm and shoulder

“was bare and naked down to the

“heart to which the finger pointed,

“and there was written *longè* O

“*propè* : by all which we know that

friendship does good far and near:

in Summer and Winter, in life and

death, and knows no difference of

state or accident but by the variety

of her services : and therefore ask

no more to what we can be obliged

by friendship; for it is every thing

that can be *honest* and *prudent*, *use-*

ful and *necessary*.

For this is all the allay of this U-

niversality, we may do any thing or

suffer any thing, that is *wise* or *ne-*

cessary, or *greatly beneficial* to my

friend, and that *in any thing*, in

which

which I am perfect master of my person and fortunes. But I would not in bravery visit my friend when he is sick of the plague, unless I can do him good equal at least to my danger, but I will procure him Physicians and prayers, all the assistances that he can receive, and that he can desire, if they be in my power: and when he is dead, I will not run into his grave and be stifled with his earth; but I will mourn for him, and perform his will, and take care of his relatives, and do for him as if he were alive, and I think that is the meaning of that hard saying of a Greek Poet.

ἄνθρωποι ἀλλήλοισιν ἀπόπερθε ὡρεν
ἑταῖροι ἐν δὲ τοῖς πόλεσι
ἀλλήλους πάντοτε χρήματα ἔσονται
ἐν πόλει.

Though distant let thy friendship fly,

X Though men be mortal, friendship
must not die.

Of all things else there's great
necessity.

Of such immortal abstracted pure
friendships indeed there is no great
plenty, and to see brothers hate
each other, is not so rare as to see
them love at this rate. *The dead*
and the absent have but few friends
say the Spaniards; but they who
are the same to their friend in
prose, when he is in another Coun-
try, or in another World, they
are they who are fit to preserve the
sacred fire for eternal sacrifice
and to perpetuate the memory of
those exemplar friendships of the
best men which have filled the
world with history and wonder
for in no other sense but this, can
it be true; that friendships are pure
loves, regarding to do good more

Though

that

than to receive it : He that is a friend after death, hopes not for a recompense from his friend, and makes no bargain either for fame or love ; but is rewarded with the conscience and satisfaction of doing bravely : but then this is demonstration that they choose Friends best who take persons so worthy that can and will do so : This is the profit and usefulness of friendship ; and he that contracts such a noble Union, must take care that his friend be such who can and will ; but hopes that himself shall be first used, and put to act it : I will not have such a friendship that is good for nothing, but I hope that I shall be on the giving and assisting part ; and yet if both the friends be so noble and hope and strive to do the benefit, I cannot well say which ought to yield, and whether that friendship were braver that could be content to be unprosperous.

prosperous so his friend might have the glory of assisting him; or that which desires to give assistances in the greatest measures of friendship but he that chooses a worthy friend that himself in the dayes of sorrow and need might receive the advantage, hath no excuse, no pardon, unless himself be as certain to do assistances when evil fortune shall require them. The sum of this answer to this enquiry I give you in a pair of Greek verses.

ἴσον θεῷ σὺ τῷ φίλῳ τεύχῃ· θέλει
 ὁ τοῖς κακοῖς ὃ τῷ φίλῳ εὐεργέται.

Friends are to friends as lesser Gods
 while they

Honour and service to each other
 pay.

But when a dark cloud comes, grudge
 not to lend

Thy head, thy heart, thy fortune to
 thy friend.

3. The

3. The last inquiry is, *how friendships are to be conducted?* That is, what are the duties in presence and in absence; whether the friend may not desire to enjoy his friend as well as his friendship? The answer to which in a great measure depends upon what I have said already: and if friendship be a charity in society, and is not for contemplation and noise, but for material comforts and noble treatments and usages, this is no peradventure, but that if I buy land, I may eat the fruits, and if I take a house I may dwell in it; and if I love a worthy person, I may please my self in his society: and in this there is no exception, unless the friendship be between persons of a different sex: for then not only the interest of their religion, and the care of their honour, but the worthiness of their friendship requires that their intercourse

course be prudent and free from suspicion and reproach: and if a friend is obliged to bear a calamity, so he secure the honour of his friend; it will concern him to conduct his intercourse in the lines of a vertuous prudence, so that he shall rather lose much of *his own* comfort, than *the* anything of *her* honour; and in this case the noises of people are so to be regarded, that next to innocence they are the principal. But when by caution and prudence and severe conduct a friend hath done all that he or she can to secure fame and honourable reports; after this, their noises are to be despised; they must not fright us from our friendships, nor from her fairest entercourses; *I may lawfully pluck the clusters from my own vine, though he that walks by, calls me thief.* But

But by the way (Madam) you may see how much I differ from the morosity of those Cynicks who would not admit your sex into the communities of a noble friendship. I believe some Wives have been the best friends in the world ; and few stories can out-do the nobleness and piety of that Lady that suck'd the poysonous, purulent matter from the wound of our brave Prince in the holy Land, when an Assasine had pierc'd him with a venom'd arrow ; and if it be told that women cannot retain counsel, and therefore can be no brave friends ; I can best confute them by the story of *Porcia*, who being fearful of the weakness of her sex, stabb'd her self into the thigh to try how she could bear pain ; and finding her self constant enough to that sufferance, gently chid her *Brutus* for not daring to trust her, since now she

percei-

perceived that no torment could wrest that secret from her, which she hoped might be intrusted to her. If there were not more things to be said for your satisfaction, I could have made it disputable whether have been more illustrious in their friendships men or women? I cannot say that Women are capable of all those excellencies by which men can oblige the world; and therefore a female friend in some cases is not so good a counsellor as a wise man, and cannot so well defend my honour; nor dispose of reliefs and assistances if she be under the power of another: but a woman can love as passionately, and converse as pleasantly, and retain a secret as faithfully, and be useful in her proper ministeries; and she can die for her friend as well as the bravest *Roman Knight*; and we find that some persons have engag'd them-
selves

Selves as far as death upon a less interest than all this amounts to : such were the *εὐχολιμαῖοι*, as the Greeks call them, the Devoti of a Prince or General, the Assassines amongst the *Saracens*, the *Σολιδύνοι* amongst the old *Galatians* : they did as much as a friend could do ; and if the greatest services of a friend can be paid for by an ignoble price, we cannot grudge to virtuous and brave women that they be partners in a noble friendship, since their conversation and returns can add so many moments to the felicity of our lives : and therefore, though a Knife cannot enter as far as a Sword, yet a Knife may be more useful to some purposes ; and in every thing, except it be against an enemy. A man is the best friend in trouble, but a woman may be equal to him in the days of joy : a woman can as well increase our com-

comforts, but cannot so well lessen our sorrows : and therefore we do not carry women with us when we go to fight ; but in peaceful Cities and times, vertuous women are the beauties of society and the preti-
nesses of friendship. And when we consider that few persons in the world have all those excellencies by which friendship can be useful and illustrious, we may as well allow women as men to be friends ; since *they* can have all that which cannot be necessary and essential to friendships, and *these* cannot have all by which friendships can be accidentally improved ; in all some abatements will be made ; and we should do too much honour to women if we reject them from friendships because they are not perfect : for to friendships we admit imperfect men, because no man is perfect ; he that rejects women does so

fault with them because they are not more perfect than men, which either does secretly affirm that they ought and can be perfect, or else it openly accuses men of injustice and partiality.

I hope you will pardon me that I am a little gone from my undertaking, I went aside to wait upon the women and to do countenance to their tender vertues: I am now return'd, and, if I were to do the office of a guid to uninstructed friends, would add the particulars following: Madam, you need not read them now, but when any friends come to be taught by your precept and example how to converse in the noblest conjurations, you may put these into better words and tell them,

I. That the first law of friendship

ship is, they must neither ask of their friend what is Undecent; nor grant it if themselves be askt. For it is no good office to make my friend more vicious or more a fool. I will restrain his folly, but not nurse it; I will not make my groom the officer of my lust and vanity. There are Villains who sell their souls for bread, that offer sin and vanity at a price: I should be unwilling my friend should know I am vicious; but if he could be brought to minister to it, he is not worthy to be my friend: and if he could offer it to him, I do not deserve to clasp hands with a virtuous person.

X 2. Let no man chuse him for his friend whom it shall be possible, for him ever after to hate, for though the *society* may justly be interrupted, yet *love* is an immortal thing.

and I will never despise him whom I could once think worthy of my love. A friend that proves not good is rather to be suffered, than any enmities be entertained: and there are some outer offices of friendship and little drudgeries in which the less worthy are to be employed, and it is better that he be below stairs than quite thrown out of doors.

3. There are two things which a friend can never pardon, a treacherous blow and the revealing of a secret, because these are against the Nature of friendship; they are the adulteries of it, and dissolve the Union; and in the matters of friendship which is the marriage of souls; these are the proper causes of divorce: and therefore I shall add this only, that *secrecy* is the *chastity of friendship*, and the publication

cation of it is a prostitution and direct debauchery ; but a secret, treacherous wound is a perfect and unpardonable Apostacy. I remember a pretty apologue that *Bromius* tells, A Fowler in a sharp frosty morning having taken many little birds for which he had long watched, began to take up his nets ; and nipping the birds on the head laid them down. A young Thrush copying the tears trickling down his cheeks by reason of the extreme cold, said to her Mother, that certainly the man was very merciful and compassionate that wept so bitterly over the calamity of the poor Birds. But her Mother told her more wisely, that she might better judge of the mans disposition by his hand than by his eye ; and if the hands do strike treacherously, he can never be admitted to friendship, who speaks fairly and weeps
piti-

pitifully. Friendship is the greatest honesty and ingenuity in the world.

4. Never accuse thy friend, nor believe him that does; if thou dost, thou hast broken the skin; but he that is angry with every little fault breaks the bones of friendship; and when we consider that in society and the accidents of every day, in which no man is constantly pleased or displeased with the same things; we shall find reason to impute the change unto ourselves; and the emanations of the sun are still glorious, when our eyes are sore: and we have no reason to be angry with an eternal light, because we have a changeable and a mortal faculty. But however, do not think thou didst contract alliance with an Angel, when thou didst take thy friend into

to thy bosom; he may be weak
well as thou art, and thou maye
need pardon as well as he, and

μήποτ' ὅτ' σμικρὰ προφάσει φίλον
δ' ἄπολέσῃς

Γαθόμεν. Χαλεπὴ Κύριε διαβολή

Ἐίτις ἀμαρτωλῆσι φίλον ὅτ' πάντι
λαῶσι

Οὐποτ' ἐν ἀλλήλοις ἄρθμοι ἐτε φίλοι

Theog.

that man loves flattery more than
friendship, who would not only be
his friend, but all the contingencies
of his friend to humour him.

5. Give thy friend counsel wisely
and charitably, but leave him to his
liberty whether he will follow thee
or no: and be not angry if thy
counsel be rejected: for, *advice is*
no Empire, and he is not my friend
that will be my Judge whether

will

will or no. Neoptolemus had never been honoured with the victory and spoils of Troy if he had attended to the tears and counsel of *Lycomedes*, who being afraid to venture the young man, fain would have had him sleep at home safe in his little Island. He that gives advice to his friend and exact obedience to him, does not the kindness and ingenuity of a friend, but the office and vertness of a Schoolmaster.

6. Never be a Judge between thy friends in any matter where both set their hearts upon the victory: If strangers or enemies be litigants, what ever side thou favour'st, thou gettest a friend, but when friends are the parties thou losest one.

7. Never comport thy self so, as that thy friend can be afraid of thee:

E

for

for then the state of the relation alters when a new and troublesome passion supervenes. *ODERUNT QUOS METUUNT.* Perfect love casteth out fear, and no man is friend to a Tyrant; but that friendship is Tyranny where the love is changed into fear, equality into empire, equality into obedience; for then my kindness to him also will be better than flattery.

8. When you admonish your friend, let it be without bitterness; when you chide him, let it be without reproach; when you praise him, let it be with worthy purposes and for just causes, and in friendly measures; too much of that is flattery, too little is envy; if you do it justly you teach him true measures: but when others praise him, rejoyce, though they praise thee, and remember that if

TOI

esteem

esteemest his praise to be thy disparagement, thou art envious, but neither just nor kind.

9. When all things else are equal prefer an old friend before a new. If thou meanest to spend thy friend, and make a gain of him till he be weary, thou wilt esteem him as a beast of burden, the worse for his age; But if thou esteemest him by noble measures, he will be better to thee by thy being used to him, by trial and experience, by reciprocation of indearments, and an habitual worthiness. An old friend is like old wine, which when a man hath drunk, he doth not desire new, because he saith the old is better. But every old friend was new once; and if he be worthy keep the new one till he become old.

seemeth his praise to be thy duty.

10. After all this, treat

friend nobly, love to be with him

do to him all the worthinesses of

love and fair endearment, accord-

ing to thy capacity and his; Be-

with his infirmities till they ap-

proach towards being criminal

but never dissemble with him, ne-

ver despise him, never leave him

* Give him gifts and upbraid him

not, || and refuse not his kindness

and be sure never to despise the

smallness or the impropriety

* Extra fortunam est quicquid donatur amicis.

Quam dederis salas semper habebis opes.

Mart. l. 5. ep.

Et tamen hoc vitium, sed non leve, sit illis unum.

Quod vultis iugiter pauper amicitiam.

Quis largitur opes veteri fidoque sodali?

V Non bene quidam faciunt duo: sufficit unus.

Huic operi: si vis ut loquar ipse nace.

Crede mihi quamvis ingentia Possumus dones,

Autoris pereunt garrulitate sui.

ep.

10. After

E

then

them. *Confirmatur amor beneficio accepto* : A gift (saith Solomon) fasteneth friendships ; for as an eye that dwells long upon a star must be refreshed with lesser beauties and strengthened with greens and looking-glasses, lest the sight become amazed with too great a splendor ; so must the love of friends sometimes be refreshed with material and low Caresses ; lest by striving to be too divine it becomes less humane : It must be allowed its share of both : It is humane in giving pardon and fair construction, and openness and ingenuity, and keeping secrets ; it hath something that is divine, because it is beneficent ; but much because it is eternal.

THE END.

E 3 TWO

them. Consideration never suffers
anyone. A. G. (John Solomon)
independence; for each eye
that dwells long upon a fair must be
attracted with its beauty and
imagination with grace and look-
ing. The eye and heart become
enraptured with too great a splendor
to meet the love of friends some-
times be distressed with material and
the Gaieties left by living. The
world it becomes a lawless
thing and allowed its part of love.
It is always in giving pardon and
in consolation; and openness and
travels and keeping secrets; it
is something that is shown be-
cause it is beautiful; but words be-
cause it is true.

TWO
LETTERS
TO

PERSONS

Changed in their

RELIGION.

TWO
LETTERS
TO
PERSONS
Changed in their
RELIGION

comes from one who hath a great
respect to your person, and a very



pleased when I heard you were fallen
from the Communion of the Church

*A Copy of the first Letter
written to a Gentlewo-
man newly seduced to the
Church of Rome.*

of which your Husband dis-
tance in the defence and protection

from the Religion in which you

I Was desirous of an opportuni-
ty in *London* to have discour-
sed with you concerning some-
thing of nearest concernment to you,
but the multitude of my little affairs
hindered me, and have brought up-
on you this trouble to read a long
Letter, which yet I hope you will
be more willing to do, because it

comes from one who hath a great respect to your person, and a very great charity to your soul: I must confess I was on your behalf troubled when I heard you were fallen from the Communion of the Church of *England*, and entred into a voluntary, unnecessary schism, and departure from the Laws of the King, and the Communion of those with whom you have always lived in charity, going against those Laws in the defence and profession of which your Husband died, going from the Religion in which you were Baptized, in which for so many years, you lived piously and hoped for Heaven, and all this without any sufficient reason, without necessity or just scandal ministered to you; and to aggravate all this, you did it in a time when the Church of *England* was persecuted when she was marked with the Characterism

acterisms of her Lord, the marks of the Cross of Jesus, that is, when she suffered for a holy cause and a holy conscience, when the Church of England was more glorious than at any time before; Even when she could shew more Martyrs and Confessors than any Church this day in Christendom, even then when a King died in the profession of her Religion, and thousands of Priests, learned and pious men suffered the spoiling of their goods rather than they would forsake one Article of so excellent a Religion; So that seriously it is not easily to be imagined that any thing should move you, unless it be that which troubled the perverse Jews, and the Heathen Greek, *scandalum crucis*, the scandal of the Cross; You stumbled at that Rock of offence, You left us because we were afflicted, lessened in outward circumstances;

stances and wrapped in a cloud, but give me leave only to remind you of that sad saying of the Scripture, that you may avoid the consequent of it; *They that fall on this stone shall be broken in pieces, but they on whom it shall fall shall be grinded to powder.* And if we should consider things but prudently, it is a great argument that the sons of our Church are very conscientious and just in their perswasions, when it is evident, that we have no temporal end to serve, nothing but the great end of our souls, all our hopes of preferment are gone, all secular regards, only we still have truth on our sides, and we are not willing with the loss of truth to change from a persecuted to a prosperous Church, from a Reformed to a Church that will not be reformed, lest we give scandal to good people that suffer for a holy conscience, and

and weaken the hands of the afflicted; of which if you had been more careful you would have remained much more innocent.

But I pray, give me leave to consider for you, because you in your change considered so little for your self, what fault, what false doctrine, what wicked and dangerous proposition, what defect, what amiss did you find in the Doctrine and Liturgy and Discipline of the Church of *England*?

For its doctrine, It is certain it professes the belief of all that is written in the Old and New Testament, all that which is in the three Creeds, the Apostolical, the Nicene, and that of *Athanasius*, and whatsoever was decreed in the four General Councils, or in any other truly such, and whatsoever was con-

condemned in these, our Church hath legally declared it to be Heresie. And upon these accounts above four whole ages of the Church went to Heaven; they baptized all their Catechumens into this faith, their hopes of heaven was upon this, and a good life, their Saints and Martyrs lived and died in this alone, they denied Communion to none that professed this faith. This is the Catholick faith, so faith the Creed of *Athanasius*; and unless a company of men have power to alter the faith of God, whosoever live and die in this faith, are intirely *Catholick* and *Christian*. So that the Church of *England* hath the same faith without dispute that the Church had for 400 or 500 years, and therefore there could be nothing wanting here to saving faith, if we live according to our belief.

For the Liturgy of the Church of England, I shall not need to say much, because the case will be very evident; First, Because the disputers of the Church of Rome have not been very forward to object any thing against it, they cannot charge it with any evil: 2. Because for all the time of King *Edw. 6.* and till the eleventh year of Queen *Elizabeth*, your people came to our Churches and prayed with us till the Bull of *Pius Quintus* came out upon temporal regards, and made a Schism by forbidding the Queens Subjects to pray as by Law was here appointed, though the prayers were good and holy, as themselves did believe. That Bull enjoyned Recufancy, and made that which was an act of Rebellion, and Disobedience, and Schism, to be the character of your Roman Catho-

Catholicks. And after this, what can be supposed wanting in order to salvation? We have the Word of God, the Faith of the Apostles, the Creeds of the Primitive Church, the Articles of the four first general Councils, a holy Liturgy, excellent Prayers, perfect Sacraments, Faith and Repentance, the ten Commandments, and the Sermons of Christ, and all the precepts & counsels of the Gospel; We teach the necessity of good works, and require and strictly exact the severity of a holy life; We live in obedience to God, and are ready to die for him, and do so when he requires us so to do; We speak honourably of his most holy Name, we worship him at the mention of his Name, we confess his Attributes, we love his Servants, we pray for all men, we love all Christians, even our most erring Brethren, we confess our sins

to God and to our Brethren whom we have offended, and to Gods Ministers in cases of Scandal, or of a troubled Conscience, We communicate often, we are enjoined to receive the holy Sacrament thrice every year at least; Our Priests absolve the penitent, our Bishops ordain Priests, and confirm baptized persons, and bless their people and intercede for them; and what could here be wanting to Salvation? what necessity forced you from us? I dare not suspect it was a temporal regard that drew you away, but I am sure it could be no spiritual.

But now that I have told you, and made you to consider from whence you went, give me leave to represent to you, and tell you whither you are gone, that you may understand the nature and conditions

ditions of your change: For do not think your self safe, because they tell you that you are come to the Church; You are indeed gone from one Church to another, from a better to a worse, as will appear in the induction, the particulars which before I reckon, give me leave to give you this advice; when you mean in this affair to understand what you do; it were better you enquired what your Religion is, than what your Church is, for that which is a true Religion to day, will be so to morrow for ever; but that which is a heretical Church to day, may be heretical at the next change, or may betray her trust, or obtrude new Articles in contradiction to the old, or new interpretations may elude ancient truths, or may change your Creed, or may pretend to be the Spouse of Christ when she is idolatrous.

TROU

notorious, that is, adulterous to God:
Your Religion is that which you
must, and therefore may compe-
tently understand; You must live
in it; and grow in it, and govern
all the actions of your life by it;
and in all questions concerning the
Church, you are to choose your
Church by the Religion, and there-
fore this ought first and last to be
enquired after. Whether the Ro-
man Church be the Catholick
Church, must depend upon so many
uncertain enquiries, is offered to be
moved by so long, so tedious a me-
thod, hath in it so many intrigues
and Labyrinths of Question, and
is (like a long line) so impossible
to be perfectly strait, and to have
no declination in it when it is
held by such a hand as yours, that
unless it be by material enquiries
into the Articles of the Religion,
you can never hope to have just
grounds

grounds of confidence. In the
mean time you can consider this
if the Roman Church were the Ca-
tholick, that is, so as to exclude
that are not of her communion
then the Greek Churches had a
good turn Turks as remain damned
Christians, and all that are in the
communion of all the other Patri-
archal Churches in Christendom
must also perish like Heathen
which thing before any man can be-
lieve, he must have put off all re-
son, and all modesty, and all cha-
rity; And who can with any pro-
bability think that the *Communion*
of *Saints* in the Creed is nothing
but the *Communion* of *Roman* *Sub-*
jects, and the Article of the Catho-
lick Church was made up to dispart
the inclosures of *Jerusalem*, but to
turn them into the pale of *Rome*
and the Church is as limited as ever
it was, save only that the Synagogue

is translated to *Rome*, which I think
you will easily believe was a Pro-
position the Apostles understood
not. But though it be hard to trust
it, it is also so hard to prove it,
that you shall never be able to un-
derstand the measures of that que-
stion, and therefore your salvation
can never depend upon it. For no
good or wise person can believe
that God hath tied our Salvation
to impossible measures, or bound
us to an Article that is not by us
cognoscible, or intends to have us
conducted by that which we cannot
understand, and when you shall
know that Learned men, even of
the Roman party are not agreed
concerning the Catholick Church
that is infallibly to guide you, some
saying that it is the virtual Church,
that is, the Pope; some, that it is
the representative Church, that is,
a Council; Some that it is the
Pope

Pope and the Councel, the vniuersal Church and the representative Church together; Some, that neither of these, nor both together are infallible; but only, the essential Church, or the diffusive Church is the Catholick, from whom you must at no hand dissent; you will quickly find your self in a world and uncertain whether you have more than a word in exchange for your soul, when you are told you are in the Catholick Church. I will tell you what you may understand, and see and feel, something that your self can tell whether it be true or no concerning it. You are now gone to a Church that protects itself by arts of Subtilty and arms by violence and persecuting all that are not of their minds, to a Church in which you are to be a Subject to the King so long as it pleases the Pope: In which you may be ab-

olved from your Vows made to God, your Oaths to the King, your Promises to Men, your duty to your Parents in some cases: A Church in which men pray to God and to Saints in the same Form of words in which they pray to God, as you may see in the Offices of Saints, and particularly of our Lady: a Church in which men are taught by most of the principal Leaders to worship Images with the same worship with which they worship God and Christ, or him or her whose Image it is, and in which they usually picture God the Father, and the holy Trinity, to the great dishonour of that sacred mystery, against the doctrine and practice of the Primitive Church, against the express doctrine of Scripture, against the honour of a Divine Attribute; I mean, the immensity and spirituality of the Divine

vine Nature; You are gone to
Church that pretends to be Infal-
ble, and yet is infinitely deceived
in many particulars, and yet endures
no contradiction, and is impatient
her children should enquire in
any thing her Priests obtrude. You
are gone from receiving the whole
Sacrament to receive it but half;
from Christs Institution to a humane
invention, from Scripture to uncer-
tain Traditions, and from ancient
Traditions to new pretences, from
prayers which ye understood to
prayers which ye understand not,
from confidence in God to rely up-
on creatures, from intire depen-
dence upon inward acts to a dange-
rous temptation of resting too much
in outward ministeries, in the ex-
ternal work of Sacraments and
Sacramentals: You are gone from
a Church whose worshipping is
simple, Christian and Apostolical,

to a Church where mens consciences are loaden with a burden of Ceremonies greater than that in the dayes of the Jewish Religion (for the Ceremonial of the Church of Rome is a great Book in Folio) greater I say than all the Ceremonies of the Jews contained in *Leviticus*, &c. You are gone from a Church where you were exhorted to read the Word of God, the holy Scriptures from whence you found instruction, institution, comfort, reproof, a treasure of all excellencies, to a Church that seals up that fountain from you, and gives you drink by drops out of such Cisterns as they first make, and then stain, and then reach out: and if it be told you that some men abuse Scripture, it is true, for if our Priests had not abused Scripture, they could not thus have abused you; but there is no necessity
F they

they should, and you need not, unless you list; any more than you need to abuse the Sacraments or the offices of the Church, or the messages of your friend, or the Letters you receive, or the Laws of the Land, all which are liable to be abused by evil persons, but not by good people and modest understandings. It is now become a part of your Religion to be ignorant, to walk in blindness, to believe the man that hears your Confessions, to hear none but him, not to hear God speaking but by him, and so you are liable to be abused by him, as he please, without remedy. You are gone from us, where you were only taught to worship God through Jesus Christ, and now you are taught to worship Saints and Angels with a worship at least dangerous, and in some things proper to God; for your Church worships the Virgin

Mary

Mary with burning incense and candles to her, and you give her presents, which by the consent of all Nations used to be esteemed a worship peculiar to God, and it is the same thing which was condemned for Heresie in the *Collyridians*, who offered a Cake to the Virgin *Mary*; A Candle and a Cake make no difference in the worship; and your joyning God and the Saints in your worship and devotions, is like the device of them that fought for King and Parliament, the latter destroys the former. I will trouble you with no more particulars, because if these move you not to consider better, nothing can.

But yet I have two things more to add of another nature, one of which at least may prevail upon you, whom I suppose to have a tender and a religious Conscience.

The first is, That all the points of difference between us and your Church are such as do evidently serve the ends of Covetousness and ambition, of power and riches, and so stand vehemently suspected of design, and art, rather than truth of the Article and designs upon Heaven. I instance in the Pope's power over Princes and all the world; his power of dispensation. The exemption of the Clergy from jurisdiction of Princes, The doctrine of Purgatory and Indulgences which was once made means to raise a portion for a Lady, the Niece of Pope *Leo* the tenth; The Priests power advanced beyond authority of any warrant from Scripture, a doctrine apt to bring absolute obedience to the Papacy; but because this is possibly too nice for you to suspect or consider, that

which

which I am sure ought to move you
is this.

That you are gone to a Religion
in which though through Gods
grace prevailing over the follies of
men, there are I hope, and charita-
bly suppose many pious men that
love God, and live good lives, yet
there are very many doctrines
taught by your men, which are ve-
ry ill Friends to a good life. I in-
stance in your Indulgences and par-
dons, in which vicious men put a
great confidence, and rely greatly
upon them. The doctrine of Pur-
gatory which gives countenance
to a sort of Christians who live half
to God and half to the world, and
for them this doctrine hath found
out a way that they may go to Hell
and to Heaven too. The Doctrine
that the Priests absolution can turn
a trifling repentance into a perfect

and a good, and that suddenly too
and at any time, even on our death-
bed, or the minute before your
death, is a dangerous heap of fal-
shoods, and gives licence to wicked
people, and teaches men to recon-
cile a wicked debauched life, with
the hopes of Heaven. And then
for penances and temporal satis-
faction, which might seem to be as a
plank after the shipwrack of the
duty of Repentance, to keep men
in awe, and to preserve them from
sinking in an Ocean of Impiety, it
comes to just nothing by your do-
ctrine; for there are so many easy
wayes of Indulgences and getting
Pardons, so many con-fraternities,
stations, priviledg'd Altars, little
Offices, *Agnus Dei's*, amulets, hal-
lowed devices, swords, roses, hats,
Church-yards, and the fountain of
these annexed indulgences the Pope
himself, and his power of granting
what,

what, and when, and to whom he list, that he is a very unfortunate man that needs to smart with penances; and after all, he may choose to suffer any at all, for he may pay them in Purgatory if he please, and he may come out of Purgatory upon reasonable terms, in case he should think it fit to go thither; So that all the whole duty of Repentance seems to be destroyed with devices of men that seek power and gain, and find error and folly; in so much that if I had a mind to live an evil life, and yet hope for Heaven at last, I would be of your religion above any in the world.

But I forget I am writing a Letter: I shall therefore desire you to consider upon the premises, which is the safer way. For surely it is lawful for a man to serve God

without Images; but that to worship Images is lawful, is not so sure. It is lawful to pray to God alone, to confels him to be true, and every man a liar, to call no man Master upon Earth, but to rely upon God teaching us; But it is at least highly disputable and not at all certain that any man, or society of men can be infallible, that we may put our trust in Saints, in certain extraordinary Images, or burn Incense and offer consumptive oblations to the Virgin *Mary*, or make vows to persons, of whose state, or place, or capacities, or condition we have no certain revelation: we are sure we do well when in the holy Communion we worship God and Jesus Christ our Saviour, but they who also worship what seems to be bread, are put to strange shifts to make themselves believe it to be lawful. It is certainly lawful to be-

without

A F

lieve

believe what we see and feel; but it is an unnatural thing upon pretence of faith to disbelieve our eyes, when our sense and our faith can better be reconciled, as it is in the question of the Real presence, as it is taught by the Church of England.

So that unless you mean to prefer danger before safety, temptation to unholiness before a severe and holy religion, unless you mean to lose the benefit of your prayers by praying what you perceive not, and the benefit of the Sacrament in great degrees by falling from Christs institution, and taking half instead of all; unless you desire to provoke God to jealousy by images, and man to jealousy in professing a religion in which you may in many cases have leave to forfeit your faith and lawful trust, unless you

will still continue to give scandal to those good people with whom you have lived in a common Religion and weaken the hearts of God afflicted ones, unless you will choose a Catechism without the second Commandment, and a Faith that grows bigger or less as men please and a Hope that in many degrees relies on men and vain confidence and a Charity that damns all the world but your selves, unless you will do all this, that is, suffer abuse in your Prayers, in the Sacrament, in the Commandments, in Faith, in Hope, in Charity, in the Communion of Saints, and your duty to your Supreme, you must return to the bosom of your Mother the Church of England from whence you have fallen, rather weakly than maliciously, and doubt not but you will find the Comfort of it all your Life,

in the Day of your Death, and in the Day of Judgment. If you will not, yet I have freed mine own soul, and done an act of Duty and Charity, which at least you are bound to take kindly if you will not entertain it obediently.

Now let me add this, that although most of these objections are such things which are the open and avowed doctrines or practices of your Church, and need not to be proved as being either notorious or confessed; yet if any of your Guides shall seem to question any thing of it, I will bind my self to verify it to a tittle, and in that too which I intend them, that is, so as to be an objection obliging you to return, under the pain of folly or heresie, or disobedience, according to the subject matter. And though I have propounded these things

things now to your consideration, yet if it be desired I shall represent them to your eye, so that even your self shall be able to give sentence in the behalf of truth. In the mean time give me leave to tell you of how much folly you are guilty in being moved by such mock-arguments as your men use when they meet with women and tender consciences and weaker understandings.

The first is; where was your Church before *Luther*? Now if you had called upon them to speak something against your religion from Scripture, or right reason, or Universal Tradition, you had been secure as a Tortoise in her shell; a cart pressed with sheaves could not have oppressed your cause or person, though you had confessed you understood nothing of the mysteries

of succession doctrinal or personal. For if we can make it appear that our religion was that which Christ and his Apostles taught, let the truth suffer what eclipses or prejudices can be supposed, let it be hid like the holy fire in the captivity, yet what Christ and his Apostles taught us is eternally true; and shall by some means or other be conveyed to us; even the enemies of truth have been conservators of that truth by which we can confute their errors. But if you still ask where it was before *Luther*? I answer it was there where it was after; even in the Scriptures of the Old and New Testament; and I know no warrant for any other religion; and if you will expect I should shew any society of men who professed all the doctrines which are now expressed in the confession of the Church of *England*;

Land : I shall tell you it is unreasonable ; because some of our truths are now brought into our publick confessions that they might be oppos'd against your errors ; before the occasion of which there was no need of any such confessions, till you made many things necessary to be profess'd, which are not lawful to be believed. For if we believe your superinduc'd follies we shall do unreasonably, unconscionably, and wickedly ; but the questions themselves are so useless abstracting from the accidental necessity which your follies have brought upon us, that it had been happy if we had never heard of them more than the Saints and Martyrs did in the first ages of the Church ; but because your Clergy have invaded the liberty of the Church, and multiplied the dangers of damnation, and pretend new necessities
and

and have introduc'd new articles, and affright the simple upon new pretensions, and flight the very institution and the Commands of Christ and of the Apostles, and invent new Sacramentals constituting Ceremonies of their own head, and promise grace along with the use of them, as if they were not Ministers but Lords of the Spirit, and teach for doctrines the commandments of men, and make void the Commandment of God by their tradition, and have made a strange body of Divinity, therefore it is necessary that we should immure our Faith by the refusal of such vain and superstitious dreams: but our faith was completed at first, it is no other than that which was delivered to the Saints, and can be no more for ever.

So that it is a foolish demand to require

require that we should shew before
Lutheran systems of Articles declar-
ing our sense in these questions: It
was long before they were questi-
ons at all; and when they were
made questions, they remained so,
a long time; and when by their se-
veral pieces they were determined,
this part of the Church was oppres-
sed with a violent power; and
when God gave opportunity, then
the yoke was broken; and this is
the whole progress of this affair.
But if you will still insist upon it,
then let the matter be put into equal
ballances, and let them shew any
Church whose confession of Faith
was such as was obtruded upon you
at *Trent*: and if your Religion be
Pius Quartus his Creed at *Trent*,
then we also have a question to ask,
and that is, *Where was your Religion
before Trent?*

The

The Council of *Trent* determined that the souls departed before the day of Judgment enjoy the Beatific Vision. It is certain this Article could not be shewn in the Confession of any of the ancient Churches; for most of the Fathers were of another opinion. But that which is the greatest offence of Christendom is not only that these doctrines which we say are false were yet affirmed, but that those things which the Church of God did always reject, or held as Uncertain, should be made Articles of Faith, and so become parts of your religion; and of these it is that I again ask the question which none of your side shall ever be able to answer for you: Where was your Religion before *Trent*? I could instance in many particulars; but I shall name one to you, which because the thing of it self

self is of no great consequence, it will appear the more unreasonable and intolerable that your Church should adopt it into the things of necessary belief, especially since it was only a matter of fact, and they took the false part too. For in the 21. Sess. Chap. 4. it is affirmed, *That although the holy Fathers did give the Sacrament of the Eucharist to Infants, yet they did it without any necessity of salvation*; that is, they did not believe it necessary to their salvation, which is notoriously false, and the contrary is marked out with the black-lead of every man almost that reads their Works; and yet your Council says this is *sine controversia credendum*; to be believed without all controversie: and Christians forbidden to believe or teach otherwise. So that here it is made an Article of Faith among you, that a man shall neither believe

his reason nor his eyes: and who can shew any confession of Faith in which all the *Trent* doctrine was professed and enjoined under pain of damnation? and before the Council of *Constance*, the doctrine touching the Popes power was so new, so decried, that as *Gerson* says he hardly should have escaped the note of Heresie that would have said so much as was there defined; so that in that Article which now makes a great part of your belief, where was your Religion before the Council of *Constance*? and it is notorious that your Council of *Constance* determined the doctrine of the half-communication with a *Non obstante* to Christs institution, that is, with a defiance to it, or a noted, observed neglect of it, and with a profession it was otherwise in the Primitive Church. Where then
was

De potest.
Eccles.
conf. 12.

was your Religion before *John Hus* and *Hierom* of *Pragues* time, against whom that Council was convened? But by this instance it appears most certainly that your Church cannot shew her confessions immediately after Christ, and therefore if we could not shew ours immediately before *Luther*, it were not half so much; for since you receded from Christs Doctrine we might well recede from yours; and it matters not who or how many or how long they professed your doctrine, if neither Christ nor his Apostles did teach it: so that if these Articles constitute your Church, your Church was invisible at the first, and if ours was invisible afterwards it matters not; *For yours was invisible in the days of light, and ours was invisible in the days of darkness.* For our Church was always visible in the reflections of Scripture, and he

that

that had his eyes of faith and reason might easily have seen these truths all the way which constitute our Church. But I add yet farther, that our Church before *Luther* was there where your Church was, in the same place and in the same persons; for divers of the errors which have been amongst us reformed, were not the constituent Articles of your Church before *Luthers* time; for before the last Councils of your Church a man might have been of your Communion upon easier terms; and Indulgences were indeed a practice, but no Article of Faith before your men made it so, and that very lately, and so were many other things besides. So that although your men cozen the credulous and the simple by calling yours *The old Religion*, yet the difference is vast between Truth and their affirmative,
even

even as much as between old Errors and new Articles. For although Ignorance and Superstition had prepared the oar, yet the Councils of *Constance* and *Basil*, and *Trent* especially, were the forges and the mint.

Lastly, if your men had not by all the vile and violent arts of the world stopped the mouths of dissenters, the question would quickly have been answered, or our Articles would have been so confessed, so owned and so publick, that the question could never have been asked; but in despite of all opposition, there were great numbers of professors who did protest and profess and practise our doctrines contrary to your Articles, as it is demonstrated by the *Divines of Germany* in *Illyricus* his *Catalogus testimonii veritatis*, and in *Bishop Morton's* appeal. But

But with your next objection you are better pleased, and your men make most noise with it. For you pretend that by our confession salvation may be had in your Church; but your men deny it to us; and therefore by the confession of both sides you may be safe, and there is no question concerning you; but of us there is great question, for none but our selves say that we can be saved.

I answer, 1. That salvation may be had in your Church, is it ever the truer because we say it? If it be not, it can add no confidence to you, for the proposition gets no strength by your affirmative. But if it be, then our authority is good or else our reason; and if either be, then we have more reason to be believed speaking of our selves; because

cause we are concerned to see that our selves may be in a state of hope; and therefore we would not venture on this side if we had not greater reason to believe well of our selves than of you. And therefore believe us when it is more likely that we have greater reason, because we have greater concerns, and therefore greater considerations.

2. As much charity as your men pretend us to speak of you, yet it is a clear case our hope of your salvation is so little that we dare not venture our selves on your side. The Burger of *Oldwater* being to pass a river in his journey to *Deventry*, bad his man try the ford, telling him he hoped he should not be drowned, for though he was afraid the River was too deep, yet he thought his horse would carry him

him out, or at least, the boats would fetch him off. Such a confidence we may have of you, but you will find that but little warranty, if you remember how great an interest it is that you venture.

3. It would be remembered that though the best ground of your hope is not the goodness of your own faith, but the greatness of our charity; yet we that charitably hope well of you, have a fulness of assurance of the truth and certainty of our own way; and however you can please your selves with Images of things as having no firm footing for your trifling-confidence, yet you can never with your tricks out-face us of just and firm adherencies; and if you were not empty of supports, and greedy of bulrushes, watching at any thing to support your sinking cause, you would with
G fear

fear and trembling consider the direct dangers which we demonstrate to you to be in your religion rather than flatter your selves with collateral, weak, and deceitful hopes of accidental possibilities, that some of you may escape.

4. If we be more charitable to you than you are to us, acknowledge in us the beauty and essential form of Christian Religion; be sure you love as well as make use of our charity; but if you make our charity an argument against us, remember that you render us evil in exchange for good; and let it be no brag to you that you have not that charity to us; for therefore the Donatists were condemned for Hereticks and Schismatics because they damn'd all the world, and afforded no charity to any that was not of their Communion.

5. But

But that our charity may be
 such indeed, that is, that it may do
 you a real benefit, and not turn in-
 to Wormwood and Colliquintida,
 I pray take notice in what sense it
 is that we allow salvation may pos-
 sibly be had in your Church. We
 warrant it not to any, we only
 hope it for some, we allow it to
 them as to the Sadduces in the Law,
 and to the *Corinthians* in the Gospel
 who denied the resurrection; that
 is, till they were sufficiently in-
 structed, and competently convin-
 ced, and had time and powers to
 out-wear their prejudices and the
 impressions of their education and
 long persuasion. But not to them
 amongst you who *can* and *do* con-
 sider and yet determine for error and
 interest, we have a greater charity,
 even so much as to labour and pray
 for their conversion, but not so

much fondness as to flatter them into boldness and pertinacious adherencies to matters of so great danger.

6. But in all this affair, though your men are very bold with God and leap into his judgment-seat before him, and give wild sentences concerning the salvation of your own party and the damnation of all that disagree, yet that which is but charity to you, is indeed the fear of God, and the reverence of his judgments; we do not say that all Papists are certainly damn'd; we wish and desire vehemently that none of you may perish; but then this charity of judgment relates not to you, nor is derived from any probability which we see in your doctrines that differ from ours; but because we know not what rare and value God puts upon the article;

It

It concerns neither you nor us to say, this or that man shall be damn'd for his opinion; for besides that this is a bold intrusion into that secret of God which shall not be opened till the day of judgment, and besides that we know not what allays and abatements are to be made by the good meaning and the ignorance of the man; all that can concern us is to tell you that you are in error, that you depart from Scripture, that you exercise tyranny over souls, that you leave the Divine institution, and prevaricate Gods Commandment, that you divide the Church without truth and without necessity, that you tie men to believe things under pain of damnation which cannot be made very probable, much less certain; and therefore that you sin against God and are in danger of his eternal displeasure; but in giving the

final sentence as we have no more
 to do than your men have; yet so
 we refuse to follow your evil ex-
 ample; and we follow the glorious
 precedent of our Blessed Lord; who
 decreed and declared against the
 crime, but not against the Criminal
 before the day. He that doer this,
 or that, is in danger of the Council,
 or in danger of judgment, or liable
 and obnoxious to the danger of
 hell fire; so we say of your greatest
 errors; they put you in the danger
 of perishing; but that you shall or
 shall not perish, we leave it to your
 Judge; and if you call this a hard-
 ship, it is well; I am sure it is piety
 and the fear of God.

Whether you may be saved,
 or whether you shall be damned for
 your errors, does neither depend
 upon our affirmative nor your ne-
 gative, but according to the rate
 and

and value which God sets upon things. Whatever we talk, things are as they are, not as we dispute, or grant, or hope; and therefore it were well if your men would leave abusing you and themselves with these little arts of indirect support. For many men that are warranted, yet do eternally perish, and you in your Church damn millions who doubt not shall reign with Jesus eternally in the Heavens. *collected for being to be*
 But with you would consider, that if any of our men say salvation may be had in your Church, it is not for the goodness of your new propositions, but only because you do keep so much of that which is our Religion, that upon the confidence of that we hope well concerning you. And we do not hope any thing at all that is good of you or your Religion as it distinguishes
 G 4 from

from us and ours: we hope that the good which you have common with us may obtain pardon directly or indirectly, or may be an antidote of the venome, and an amulet against the danger of your very great errors, so that if you can derive any confidence from our confession, you must remember where it takes root; not upon any thing of yours, but wholly upon the excellencie of ours; you are not at all safe, or warranted for being Papists, but we hope well of some of you, for having so much of the Protestant: and if that will do you any good, proceed in it, and follow it whithersoever it leads you.

9. The safety that you dream of which we say to be on your side, is nothing of allowance or warranty, but a hope that is collateral, indirect and relative; we do not say

for any thing whereby you can conclude yours to be safer than ours, for it is not safe at all, but extremely dangerous; we affirm those errors in themselves to be damnable, some to contain in them impietic, some to have Sacrilege, some Idolatry, some Superstition, some practices to be conjuring and charming and very like to Witchcraft, as in your hallowing of Water, and baptizing Bells, and exorcizing Demoniacs; and what safety there can be in these, or what you can fancy we should allow to you, I suppose you need not boast of. Now because we hope some are saved amongst you, you must not conclude yours to be safe; for our hope relies upon this. There are many of your propositions in which we differ from you, that thousands amongst you understand and know nothing of, it is to them

as if they were not, it is to them
 now as it was before the Council,
 they hear not of it. And though
 your Priests have taken a course
 that the most ignorant do practise
 some of your abominations most
 grossly, yet we hope this will not be
 laid upon them who (as St. Iustine's
 expression is) *causa sollicitudinis
 querunt veritatem, corrigi parati
 sunt inuenerint*: do according as
 they are able warily and diligently
 seek for truth, and are ready to
 follow it when they find it & men
 who live good lives, and repent of
 all their evils known and unknown.
 Now if we are not deceived in our
 hopes, these men shall rejoyce in
 the eternal goodness of God, which
 prevails over the malice of them
 that misguide you; but if we be de-
 ceived in our hopes of you, your
 guides have abused you, and the
 blind leaders of the blind will fall
 together. For,

10. If you will have the secret of this whole affair, this it is. The hopes we have of any of you, (as it is known) principally relies upon the hopes of your repentance. Now we say that a man may repent of an error which he knows not of; as he that prays heartily for the pardon of all his sins and errors known and unknown; by his general repentance may obtain many degrees and instances of mercy. Now thus much also your men allow to us; these who live well, and die in a true though but general repentance of their sins and errors even amongst us your best and wisest men pronounce to be in a savable condition. Here then we are equal, and we are as safe by your confession as you are by ours. But because there are some Bigots of your faction, fierce, and fierce who say that

that a general repentance will but serve our turns, but it must be a particular renunciation of Protestancie; these men deny not only to us but to themselves too, all the comfort which they derive from our Concession, and indeed which they can hope for from the mercies of God. For be you sure we think as ill of your errors as you can suppose of our Articles; and therefore if for errors (be they on which side it chanches) a general repentance will not serve the turn without an actual dereliction, then flatter not your selves by any thing of our kindness to your party; for you must have a particular if a general be not sufficient. But if it be sufficient for you, it is so for us, in case we be in error as your men suppose us; but if it will not suffice us for remedie to those errors you charge us with, neither will

will it suffice you; for the case must needs be equal as to the value of repentance and malignity of the error: and therefore these men condemn themselves and will not allow us to hope well of them; but if they will allow us to hope, it must be by affirming the value of a general repentance; and if they allow that, they must hope as well of ours as we of theirs: but if they deny it to us, they deny it to themselves, and then they can no more brag of any thing of our concession. This only I add to this consideration; that your men do not, cannot charge upon us any doctrine that is in its matter and effect impious; there is nothing positive in our doctrine, but is either true or innocent, but we are accus'd for denying your superfluities: ours therefore (if we be deceived) is but like a sin of omission; yours are sins of commission

mission in case you are in the wrong (as we believe you to be) and therefore you must needs be in the greater danger than we can be supposed, by how much sins of omission are less than sins of commission.

II. Your very way of arguing from our charity is a very fallacy and a trick that must needs deceive you if you rely upon it. For whereas your men argue thus: The Protestants say we Papists may be saved; and so say we too: but we Papists say that you Protestants cannot, therefore it is safest to be a Papist; consider that of this argument if it shall be accepted, any bold heretick can make use, against any modest Christian of a true persuasion. For, if he can but outface the modesty of the good man, and tell him he shall be damn'd, unless

that modest man say as much of
you, you see impudence shall get
the better of the day. But it is
thus in every error. Fifteen Bishops
of Jerusalem in immediate successi-
on were circumcised; believing it
to be necessary so to be: with these
other Christian Churches who
were of the uncircumcision did
communicate: Suppose now that
these Bishops had not only thought
it necessary for themselves but for
others too, this argument you see
was ready: you of the uncircum-
cision who do communicate with
us, think that we may be saved
though we are circumcised, but we
do not think that you who are not
circumcised can be saved, therefore
it is the safest way to be circumci-
sed: I suppose you would not have
thought their argument good, nei-
ther would you have had your
children circumcised. But this ar-
gument

gument may serve the Presbyterians as well as the Papists. We are indeed very kind to them in our sentences concerning their salvation; and they are many of them unkind to us; If they should argue so as you do, and say, you Episcopal men think we Presbyterians though in errors can be saved, and we say so too: but we think you Episcopal men are Enemies of the Kingdom of Jesus Christ; and therefore we think you in a damnable condition, therefore it is safer to be a Presbyterian: I know not what your men would think of the argument in their hands, I am sure we had reason to complain that we are used very ill on both hands for no other cause but because we are charitable. But it is not our case alone; but the old Catholicks were used just so by the Donatists in this very argument, as we are used by your men.

men. The Donatists were so fierce against the Catholicks, that they would re-baptize all them who came to their Churches from the other: But the Catholicks, as knowing the Donatists did give right Baptism, admitted their Converts to Repentance, but did not re-baptize them. Upon this score, the Donatists triumphed, saying, You Catholicks confess our Baptism to be good, and so say we: But we Donatists deny your Baptism to be good; therefore it is safer to be of our side than yours. Now what should the Catholicks say or do? Should they lie for God and for Religion, and to serve the ends of Truth say the Donatists Baptism was not good? That they ought not. Should they damn all the Donatists, and make the rent wider? It was too great already. What then? They were quiet, and knew that the

the Donatists sought advantages by their own fierceness, and trampled upon the others charity; but so they hardned themselves in error, and became evil, because the others were good.

I shall trouble you no further now, but desire you to consider of these things with as much caution, as they were written with charity.

Till I hear from you, I shall pray to God to open your heart and your understanding, that you may return from whence you are fallen, and repent, and do your first work. Which that you may do, is my hearty desire of

Your very affectionate

Friend and Servant,

JER. TAYLOR

The



The Second Letter: Written to a Person newly converted to the Church of England.

Madam,

I Bless God I am safely arrived where I desired to be after my unwilling departure from the place of your abode and danger: And now because I can have no other expression of my tenderness, I account that I have a treble Obligation to signify it by my care of your biggest and eternal interest.

And

And because it hath pleased God to make me an Instrument of making you to understand in some measure the excellencies of a true and holy Religion, and that I have pointed out such follies and errors in the Roman Church, at which your understanding being forward and pregnant, did of it self start as an imperfect ill-looking Proposition, give me leave to do that now which is the purpose of my Charity, that is, teach you to turn this to the advantage of a holy life, that you may not only be changed but converted. For the Church of England whither you are now come is not in condition to bolster herself in the reputation of changing the opinion of a single person though never so excellent; she hath no temporal ends to serve which must stand upon fame and noises; all that she can design,

God serve God, to advance the honour of the Lord, and the good of his Church, and to rejoyce in the Cross of Christ.

First, therefore I desire you to remember that as now you are taught to pray both publicly and privately, in a Language understood, so it is intended your affections should be forward, in proportion to the advantages which your prayer hath in the understanding. For though you have been often told and have heard, that ignorance is the mother of devotion, you will find that the proposition is unnatural and against common sense and experience; because it is impossible to desire that of which we know nothing, unless the desire itself be fantastical and illusive: it is necessary that in the same proportion in which we understand any good thing,

thing, in the same we shall also desire it, and the more particular and minute your notices are, the more passionate and material also your affections will be towards it; and if they be good things for which we are taught to pray, the more you know them the more reason you have to love them; It is monstrous to think that devotion, that is, passionate desires of religious things, and the earnest prosecutions of them should be produced by any thing of ignorance or less perfect notices in any sense. Since therefore you are taught to pray, so that your understanding is like the praeceptor or the Master of the Quire, and you know what you say, your desires are made humane, religious, express, material (for these are the advantages of Prayers and Liturgies well understood) be pleased also to remember, that now if you be not
also

also passionate and devout for the things you mention, you will want the Spirit of prayer, and be more excusable than before. In many of your prayers before (especially the publique) you heard a voice but saw and perceived nothing of the sense, and what you understood fit was like the man in the Gospel that was half blind, he saw men talking like Trees, and so you possibly might perceive the meaning of it in general; You knew where they came to the Epistle, when to the Gospel, when the Introit, when the Pax, when any of the other more general periods were; but you could have nothing of the Spirit of prayer, that is, nothing of the devotion and the holy affections to the particular excellencies which could or ought there to have been represented, but now you are taught how you may be really

really devout, it is made facil and casie, and there can want nothing but your consent and observation.

2. Whereas now you are taken off from all humane confidences, from relying wholly and almost ultimately upon the Priests power and external act, from reckoning prayers by numbers, from forms and out-fides, you are not to think that the Priests power is less, that the Sacraments are not effective, that your prayers may not be repeated frequently; but you are to remember, that all outward things and Ceremonies, all Sacraments and Institutions work their effect in the vertue of Christ, by some moral Instrument; The Priests in the Church of *England* can absolve you as much as the Roman Priests could fairly pretend; but then we teach that you must first be a penitent

ment and a returning person, and your absolution does but manifest the work of God, and comfort and instruct your Conscience, direct and manage it; You shall be absolved here, but not unless you live an holy life; So that in this you will find no change but to the advantage of a strict life; we will not flatter you and cozen your dear soul by pretended ministeries, but we so order our discourses and directions that all our ministrations may be really effective, and when you receive the holy Sacrament of the Eucharist, or the Lords Supper, it does more good here than they do there, because if they consecrate rightly, yet they do not communicate you fully; and if they offer the whole representative Sacrifice, yet they do not give you the whole Sacrament; only we enjoyn that you come with so much holiness, that the grace of

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God

God in your heart may be the principal, and the Sacrament in our hands may be the ministring and assisting part : we do not promise great effects to easie trifling dispositions, because we would not deceive, but really procure to you great effects; and therefore you are now to come to our offices with the same expectations as before, of pardon, of grace, of sanctification; but you must do something more of the work your self, that we may not do less in effect than you have in your expectation; We will not to advance the reputation of our power deceive you into a less blessing.

3. Be careful that you do not flatter your self, that in our Communion you may have more ease and liberty of life; for though I know your pious soul desires passionately

nately to please God and to live religiously, yet I ought to be careful to prevent a temptation, lest it at any time should discompose your severity: Therefore as to confession to a Priest (which how it is usually practised among the Roman party, your self can very well account, and you have complain'd sadly, that it is made an ordinary act, easie and transient, sometime matter of temptation, oftentimes impertinent, but) suppose it free from such scandal to which some mens folly did betray it, yet the same severity you'll find among us; for though we will not tell a lie to help a sinner, and say that is necessary which is only appointed to make men do themselves good, yet we advice and commend it, and do all the work of souls to all those people that will be saved by all means; to devout persons, that

make Religion the business of their lives, and they that do not so in the Churches of the Roman Communion, as they find but little advantage by periodical confessions, so they feel but little awfulness and severity by the injunction; you must confess to God all your secret actions, you must advise with a holy man in all the affairs of your soul; you will be but an ill friend to your self if you conceal from him the state of your spiritual affairs: We desire not to hear the circumstance of every sin, but when matter of justice is concerned, or the nature of the sin is changed, that is, when it ought to be made a Question; and you will find that though the Church of *England* gives you much liberty from the bondage of innumerable Ceremonies and humane devices, yet in the matter of holiness you will be tied to very great

great service, but such a service as is perfect freedom, that is, the service of God and the love of the holy Jesus, and a very strict religious life; for we do not promise heaven, but upon the same terms it is promised us, that is, *Repentance towards God, and Faith in our Lord Jesus*; and as in faith we make no more to be necessary than what is made so in holy Scripture, so in the matter of Repentance we give you no easie devices, and suffer no lessening definitions of it, but oblige you to that strictness which is the condition of being saved, and so expressed to be by the infallible Word of God; but such as in the Church of *Rome* they do not so much stand upon.

Madam, I am weary of my Journey, and although I did purpose to have spoken many things more, yet

you speak, speak on, so shall your prayers be full of charity and devotion, *Nullus est amore superior, ille te coget ad veniam, qui me ad multiloquium*; Love makes God to be our friend, and our approaches more united and acceptable; and therefore you may say to God, *the same love which made me speak, will also move me to hear and pardon*: Love and devotion may enlarge your Letanies, but nothing else can, unless Authority does interpose.

6. Be curious not to communicate but with the true Sons of the Church of England, lest if you follow them that were amongst us, but are gone out from us, because they were not of us, you be offended and tempted to impute their follies to the Church of England.

7. Trouble your self with no

controversies willingly, but how you may best please God by a strict and severe conversation.

8. If any Protestant live loosely, remember that he dishonours an excellent Religion, and that it may be no more laid upon the charge of our Church, than the ill lives of most Christians may upon the whole Religion.

9. Let no man or woman affright you with declamations and scaring words of *Heretick*, and *Damnation*, and *Changeable*; for these words may be spoken against them that return to light, as well as to those that go to darkness, and that which men of all sides can say, it can be of effect to no side upon its own strength or pretension.

The End.

H



Post-script.

Madam,

IF you shall think it fit that these papers pass further than your own eye and Closet, I desire they may be consign'd into the hands of my worthy friend Dr. Wedderburne: For I do not only expose all my sickness to his cure, but I submit my weaknesses to his censure, being as confident to find of him charity for what is pardonable, as remedy for what is curable: but indeed Madam I look upon that worthy man as an Idea of friendship, and if I had no other notices of Friendship or conver-

sation to instruct me than his, it were sufficient: For whatsoever I can say of Friendship, I can say of his, and as all that know him reckon him amongst the best Physicians, so I know him worthy to be reckoned amongst the best friends.

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THREE
LETTERS
WRITTEN TO A
GENTLEMAN
That was tempted to the Com-
munion of the *Romish*
CHURCH.

THREE

LETTERS

WRITTEN TO A

GENTLEMAN

That was copied to the Com.
for the use of the House

CHURCH



The First Letter.

S I R,

YOU needed not to make the Preface of an excuse for writing so friendly, and so necessary a Letter of Inquiry. It was your kindness to my person which directed your addresses hither; and your duty which engag'd you to inquire somewhere.

I do not doubt but you, and very many other ingenious and conscientious persons, do every day meet with the Tempters of the *Roman Church*, who like the *Pharisees*

sees compass Sea and Land to get a Profelyte ; at this I wonder not ; for as *Demetrius* said ; by this craft they get their living : but I wonder that any ingenious person, and such as I perceive you to be, can be shaken by their weak assaults : for their batteries are made up with impossible propositions, and weak and violent prejudices respectively ; and when they talk of their own infallibility, they prove it with false Mediums (say we) with fallible Mediums as themselves confess ; and when they argue us of an Uncertain faith, because we pretend to no infallibility, they are themselves much more Uncertain, because they build their pretence of infallibility upon that which not only can, but will deceive them ; and since they can pretend no higher for their infallibility than prudential motives, they break in pieces

pieces the staff upon which they lean, and with which they strike us.

But Sir, you are pleased to ask two Questions. 1. Whether the Apostles of our Blessed Lord did not *Orally* deliver many things necessary to Salvation which were not committed to writing? To which you add this *assumentum*, in which because you desire to be answered, I suppose you meant it for another Question] *viz.* whether in those things which the Church of *Rome* retains, and we take no notice of, *she* be an Innovator, or a conserver of Tradition; and whether any thing which *she* so retains was or was not esteemed necessary?

The answer to the first part, will conclude the second. I therefore answer, that whatsoever the Apostles did

did deliver, as necessary to Salvation, all that was written in the Scriptures: and that to them who believe the Scriptures to be the word of God, there needs no other Magazine of Divine truths but the Scripture. And this the Fathers of the first and divers succeeding ages do Unanimously affirm. I will set down two or three, so plain that either you must conclude them to be deceivers, or that you will need no more but their testimony.

Ethio. de-
finir. 26.

The words of S. Basil are these Δὲ πᾶν ῥῆμα ἢ
πεᾶν πῖστιναι τῇ μαρ-
τυρίᾳ τῆς θεοπνεύτου γραφῆς, &c.
Every word and every thing ought
to be made credible, or believ'd
by the testimony of the Divinely-
inspired Scripture: both for the
confirmation of good things, and
also for the reproof of the evil.

S. Cyril

S. Cyril of Jerusalem catech. 12. *illuminat.* faith, Attend not to my inventions, for you may possibly be deceiv'd: but trust no word unless thou dost learn it from the Divine Scriptures: and in *Catech. 4. illum.* Δὲ γὰρ περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων, &c. For it be-
 hoves us not to deliver so much as the least thing μὴδε τὸ τυχόν, of the Divine and holy mysteries of Faith without the Divine Scrip-
 tures, nor to be moved with pro-
 bable discourses: Neither give credit to me speaking, unless what is spoken be demonstrated by the Holy Scriptures. For that is the security of our Faith, ἀσφάλεια τῆς πίστεως ἡμῶν, which is derived not from witty inventions, but from the demonstration of Divine Scrip-
 tures.

Omne

Omne quod loquimur debemus as-
firmare de Scripturis Sanctis: so
S. Hierom in Psal. 89. And again,
Hoc quia de Scripturis auctoritatem
non habet, eadem facilitate contem-
nitur quâ probatur, in Matth. 23.

Si quid dicitur absque Scriptura
auditorum cogitatio claudicat. So
S. Chrysostom in Psal. 95. homil.

Theodoret dial. 1. cap. 8. brings
in the Orthodox Christian saying to
Eranistes: bring not to me your
Logismes and Syllogismes, I rely
only upon Scriptures. I could
reckon very, very many more,
both elder and later: and if there
be any Universal Tradition con-
firmed to us by the Universal Te-
stimony of Antiquity: it is this,
that the Scriptures are a perfect re-
pository

pository of all the Will of God, of all the Faith of Christ: and this I will engage my self to make very apparent to you, and certain against any opposer.

Upon the supposition of which it follows, that whatever the Church of *Rome* obtrudes as necessary to Salvation, and an Article of Faith that is not in Scripture, is an Innovation in matter of Faith, and a Tyranny over Consciences: which whosoever submits to, pravaricates the rule of the Apostle, commanding us, that we stand fast in the liberty, with which Christ hath set us free.

To the other Question; Whether an Ecclesiastical Tradition be of equal authority with Divine? I answer Negatively: And I believe I shall have no adversary in it,

it, except peradventure some of the Jesuited Bigots. An Ecclesiastical Tradition, *viz.* a positive constitution of the Church delivered from hand to hand; is in the power of the Church to alter: but a Divine is not. Ecclesiastical Traditions in matters of Faith there are none, but what are also Divine; as for Rituals Ecclesiastical descending by Tradition, they are confessedly alterable: but till they be altered by abrogation, or desuetude, or contrary custom, or a contrary reason or the like, they do oblige by vertue of that Authority whatsoever it is that hath power over you. I know not what D. P. G. did say, but I am confident they who reported it of him, were mistaken: He could not say or mean what is charged upon him.

I have but two things more to speak

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Speak to. One is, you desire me to recite what else might impede your compliance with the *Roman Church*? I answer, Truth and Piety hinder you. For you must profess the belief of many false propositions, and certainly believe many Uncertain things, and be uncharitable to all the world but your own party, and make Christianity a faction, and you must yield your reason a servant to man, and you must plainly prævaricate an institution of Christ, and you must make an apparent departure from the Church in which you received your Baptism and the Spirit of God, if you go over to *Rome*. But Sir, I refer you to the two Letters I have lately published at the end of my discourse of Friendship; and I desire you to read my Treatise of the Real presence: and if you can believe the doctrine of Transubstantiation,

tiation, you can put off your reason and your sense, and your religion, and all the instruments of Credibility when you please: and these are not little things; In these you may perish: an error in these things is practical; but our way is safe, as being upon the defence, and intirely resting upon Scripture, and the Apostolical Churches.

The other thing I am to speak to is, the report you have heard of my inclinations to go over to *Rome*. Sir, that party which needs such lying stories for the support of their Cause, proclaim their Cause to be very weak, or themselves to be very **Evil** Advocates. Sir, be confident, they dare not tempt me to do so, and it is not the first time they have endeavoured to serve their ends by saying such things of me. But I bless God
for

for it ; it is perfectly a Slander, and
it shall I hope, for ever, prove so.
Sir, if I may speak with you, I shall
say very many things more for
your confirmation. Pray to God
to guide you ; and make no
change suddenly : For if their way
be true to day, it will be so to mor-
row ; and you need not make hast
to undo your self. Sir, I wish you
a settled mind and a holy Consci-
ence ; and that I could serve you in
the capacity of

*Your very Loving Friend
and Servant in our
Blessed Lord,*

JER. TAYLOR.

Munday Jan. 11.
1657.

The Second Letter.

S I R,

I Perceive that you are very much troubled; and I see also that you are in great danger; but that also troubles me, because I see they are little things and very weak and fallacious that move you. You propound many things in your Letter in the same disorder as they are in your Conscience: to all which I can best give answers when I speak with you; to which

I

be-

because you desire, I invite you, and promise you a hearty endeavour to give you satisfaction in all your material inquiries. Sir, I desire you to make no hast to change, in case you be so miserable as to have it in your thoughts: for to go over to the Church of Rome is like death, there is no recovery from thence without a Miracle; because Unwary souls (such are they who change from us to them) are with all the arts of wit and violence strangely entangled and ensur'd, when they once get the prey. Sir, I thank you for the Paper you inclosed. The men are at a loss, they would fain say something against that Book, but know not what. Sir, I will endeavour if you come to me, to restore you to peace and quiet; and if I cannot effect it, yet I will pray
for

to a Gentleman, &c. 195

for it, and I am sure, God can.
To his Mercy I commend you
and rest

*Your very affectionate
Friend in our
Blessed Lord,*

JER. TAYLOR.

Febr. 1.

1657⁷/₈

I 2

The

For it, and I am sure, God can
To his Mercy I commend you
Myself, & all that I am, & all that I have
To his Mercy I commend you
Myself, & all that I am, & all that I have

Yours very aff. Servant

Friend in our

Blessed Lord,

JER. TAYLOR.

1654

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The Third Letter.

S I R,

TH E first Letter which you mention in this latter of the 10th of March, I received not; I had not else failed to give you an answer; I was so wholly unknowing of it, that I did not understand your Servant's meaning when he came to require an answer. But to your Question which you now propound, I answer.

I 3

Quest.

Quest. Whether without all danger of Superstition or Idolatry we may not render Divine worship to our Blessed Saviour, as present in the Blessed Sacrament or Host, according to his Humane Nature in that Host?

Ans. We may not render Divine worship to him (as present in the Blessed Sacrament according to his Humane Nature) without danger of Idolatry: Because he is not there according to his Humane Nature, and therefore, you give Divine worship to a *Non Ens*, which must needs be Idolatry. For *Idolum nihil est in mundo* saith S. Paul, and Christ as present by his Humane Nature in the Sacrament is a *Non Ens*; for it is not true, there is no such thing. He is present there by his Divine power, and his Divine Blessing, and the fruits of his Body, the
 real

real effective consequents of his Passion: but for any other Presence, it is *Idolum*, it is nothing in the world. Adore Christ in Heaven; for the Heavens must contain him till the time of restitution of all things. And if you in the reception of the Holy Sacrament worship him whom you know to be in Heaven; you cannot be concerned in duty to worship him in the Host (as you call it) any more then to worship him in the Host at *Nostre Dame* when you are at *S. Peters* in *Rome*: for you see him no more in one place than another; and if to believe him to be there in the Host at *Nostre Dame* be sufficient to cause you to worship him there, then you are to do so to him at *Rome*, though you be not present: for you believe him there; you know as much of Him by

Faith in both places, and as little by sense in either. But however, this is a thing of infinite danger. God is a jealous God. He spake it in the matter of external worship, and of idolatry; and therefore do nothing that is like worshipping a mere creature, nothing that is like worshipping that which you are not sure it is God: and if you can believe the Bread when it is blessed by the Priest is God Almighty, you can if you please believe any thing else.

To the other parts of your Question, viz. Whether the same body be present really and Substantially, because we believe it to be there; or whether do we believe it to be there because God hath manifestly revealed it to be so, and therefore we revere and adore it accordingly.

I answer, 1. I do not know whether or no you do believe Him to be there really and Substantially. 2. If you do believe it so, I do not know what you mean by really and Substantially. 3. Whatsoever you do mean by it, if you do believe it to be there really and Substantially in any sense, I cannot tell why you believe it to be so: you best know your own reasons and motives of belief; for my part, I believe it to be there really in the sense I have explicated in my Book; and for those reasons which I have there alleged; but that we are to adore it upon that account, I no way understand. If it be Transubstantiated and you are sure of it: then you may pray to it, and put your trust in it; and believe the Holy Bread to be coeternal with the Father, and with the
Holy

Holy Ghost. But it is strange that the Bread being consecrated by the power of the Holy Ghost, should be turn'd into the substance and nature of God, and of the Son of God: if so, does not the Son at that time proceed from the Holy Ghost, and not the Holy Ghost from the Son? But I am ashamed of the horrible proposition. Sir, I pray God keep you from these extremest dangers. I love and value you, and will pray for you and be, Dear Sir,

Your very affectionate

Friend to serve you,

JER. TAYLOR.

March 13.

1657
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